OWASIPPE the Lodge The Early Years

1921-1961

How the WWW came to Chicago and became **The Order of the Arrow**

Carroll Edson, Co-Founder of the WWW
Founder of Moqua Lodge at Camp West in 1921
2nd Vigil Honor National Chief 1923

Camp West 1921 Camp Beard 1922 Camp McDonald 1922 Camp Blackhawk

The original chapters of Owasippe Lodge were named for the five camp lodges pre-1929

By **Paul E. Myers, Jr.**
Goshen, Indiana

Forward

It's a problem in historic research when the researcher brings preconceived notions to the project. That's what happened to me with this booklet about Owasippe Lodge. I know how things are done today, and from experience as a youth, I know how things were done forty years ago. How the OA operates today isn't too different than 40 years ago, thus it's tempting to assume that what went on earlier, say 1952, is about the same as it was in 1962. As a person who has been active in the OA for so long, I came to the project with the story framed in my mind. Fortunately, I came across historic documents that gave me a clue to how very different the OA was in the earlier years. I found a 1927 photo of candidates taking the Ordeal ceremony on their knees, (that's not how we did it in 1962.) I read in a 1920's Campers Manual that the Camp Director selected the candidates. I later read in a 1939 Camp Manual that the Scoutmaster chose the candidates (again, that's not how we did it in 1962.) In a Lodge 4 booklet I read where the Council Scout Executive was the Lodge Chief from 1921 to 1948 (I had never heard of such a thing.) I began to realize that my experience as a two term Chapter Chief and chapter officer would provide me no background. My 40 years of active involvement would not give me any clues into how things operated before 1962. Only by researching, reading and re-reading historic records have I been able to piece together what went on before. I was actively involved in all aspects of Owasippe Lodge, but I didn't have any idea of things that had happened just ten years earlier. For my research I needed written documents that would provide insight into how things were done. Fortunately, I was able to access some incredible documents and overcome preconceived notions. I came to realize that the way it is, isn't the way it was and I was surprised by many of the things I discovered. In the early years, Chicago scouts often attended camp by districts, without home troop leadership. OA candidates were elected only at summer camp. In the earliest year, Owasippe arrow-men were selected from Honor Campers by the Camp Director and Camp Staff. In later years, candidates were nominated by the Scoutmaster in camp and the Camp Director reviewed the nominations. Boys attended camp in provisional units and were nominated by the Scoutmasters of the provisional troops and elected by boys in the units. The election process was much different than today. Adults participated in all aspects of the lodge, holding office and performing on ceremonial teams. Adults had full voting rights and there was no distinction between youth or adult membership. Scouting professionals founded and ran the OA though 1948. They were heavily involved in local and Grand Lodge operations. Scouting professionals served as lodge officers and officers of the Grand Lodge before 1948 were scouting professionals. There were petty jealousies and rivalries between individuals and lodges.

As a result of studying this topic for several years, I have learned enough to identify mistake or misinformation published by others. The historic record contains numerous inaccuracies that can only be identified after studying all aspects of OA history.

This booklet has been ten years in editing. It took so long because I was continually finding written documents that contradicted information I had received earlier. Asking old timers what they remember about the old days is not historic research. Some researchers place credence in recollections if they are put in writing by the individual. Carroll Edson's recollections of the OA, in the back of this booklet, are a fascinating example. Edson states several well known facts incorrectly in his written recollections. Recollections either oral or in writing must be checked against the historic record and if you can't find the historic record, all you have are recollections.

I have thoroughly enjoyed the project and hope that you will learn something that you didn't know about Owasippe Lodge.

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About the Research in this pamphlet

It's customary in a publication like this to extend thanks to individuals or other publications that have been helpful. In the research to develop this booklet, I contacted Owasippe Vigils, Chicago Silver Beavers and anyone whose name I could find, but in the final analysis information came to me in small bits and pieces. John Kennedy supplied the Chiefs list. Grant Muraski sent a copy of the 1954 rules for re-organizing chapters. Walter Christensen shared early photos of lodge ceremonies. I've been astonished at the number of active individuals who have kept nothing from their scouting or OA days. The Mozealous family has nothing from Georges' forty year involvement. Some items were donated to the Owasippe Museum but all I could identify was his 1929 Vigil sash. Richard Sander's items were discarded after his death. Sheridan Nunn's collection went to the Owasippe Museum although little is on display. Many items that went to the Owasippe Museum are no longer there and the individuals who took material out of the museum are reluctant to share information.

This publication would have been impossible without the information published in The History of the Order of the Arrow by Kenneth Davis. This is the significant guide to OA history and I have relied heavily on it. It's obvious from reading Davis's work that he had a treasure trove of Grand Lodge and National OA records to work from. He quotes dates and names, names that could only be derived from reading the written minutes of meetings. I contacted Davis on four separate occasions over a two year period in an attempt to see what kind of information could be shared. But nothing came of the requests. I later learned that much of the information Davis had worked with passed into the hands of a prominent collector. Over several years with numerous friendly exchanges I was never able to gain access to any records. A prominent dealer also has copies of the records, but again he was unwilling to share them. Ultimately, I devoured Davis's book and indexed every bit of information by topic. With my index, I checked and cross referenced material. Because I had to study so hard to get information, I became more familiar with it than if it had been handed to me. Who received awards, what happened at Grand Lodge Meetings, when Regional meetings started, information on the pioneers, etc. In 2009, Rick Hubbard visited the National BSA Museum in Texas and made photocopies of OA papers in the national archives. (at $1. per copy), Rick shared these copies with me and I was able to gain insight into the 1930's Regional Meetings in which Owasippe Lodge played an important role. (Thanks Rick, *that's what friends are for*) Over the past few years I have been acquiring every piece of historical information I could find about Owasippe Lodge. The 1931 Owasippe Handbook contains invaluable information. The Owasippe Campers handbooks contain information that I don't believe anyone else has studied. All the facts are contained in these various publications, but you have to have access to them and take the time to read and study them. You also have to educate yourself so as to identify mistakes in previously published information. In the 1981, Owasippe 70 Years of Adventure, E. Urner Goodman is identified as the founder of the Order of the Arrow (in Chicago) and the 1925 Camp Director at Owasippe. Goodman was not the founder of the Order of the Arrow in Chicago and he was never a Camp Director at Owasippe. In 1925 he was the Scout Executive in Philadelphia, who ever wrote the information for the 70th Anniversary newspaper, got it wrong.

Sometimes individuals are restrained in writing about scouting history. They wish to be invited to participate in the historic displays at NOAC, or they don't want to fall out of favor with powers on the council or national level. Because I have no such aspirations, I have been able to follow the facts and write about them as they were revealed to me. Because things were done differently in years past is not a reflection on the modern program of the OA. It was just different, and as modern arrow-men love the OA, old time arrow-men loved their ways. The contortions that the Order of the Arrow had to go through to become the "approved" national group are fascinating and resulted in a number of the pioneers leaving Scouting and the Order. Discarding longstanding traditions, eliminating the concept of the 1921 alliance of lodges, changing the ceremonies, eliminating adult participation, etc. But, that's another story.

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Ten years ago I published this book in a pamphlet form. Donated it to the Owasippe Staff Assn. They have sold he original 250 copies and I'm not sure how much demand there is for additional books. With my high speed color printer I'm making sets as needed for those interested.

Interpreting History The usual way of writing about history is to state facts and dates. Carroll Edson and Elmer Goodman founded the WWW in the summer of 1915. This tells you the facts but leaves a lot of unanswered questions that interest me. What kind of men were they, what was their backgrounds, were they friends or rivals. In some cases I draw conclusions and in other cases I have not. I have been especially interested in the Edson-Goodman interaction. Edson was a well educated New Yorker, from an influential family. He was a large gregarious man who brought the idea of an honors group for the spirit of scouting to Treasure Island. The native American theme was his and he reportedly developed the candidate selection method. Edson developed the idea of levels of membership and it is believed he developed the ceremony for the Second Degree (Vigil) that was originally confirmed on Camp Director, Goodman. Edson would be the second Vigil. Goodman was a small man; 5'5", who never weighed over 135 pound. He was a graduate of a local teachers college. Goodman had been the Chief Scoutmaster of a large, well organized Philadelphia troop, probably the best in the city and although they were hired at the same time as equals, Goodman became the Camp Director and Edson the Assistant. In the modern era Goodman is acknowledged as the "founder", yet until the mid-1930's he was simply identified as one of the founders. If the group was Edson's idea and he developed the native American theme, the selection process and later the name Order of the Arrow, he was a very involved co-founder. I'm curious why Edson didn't work on Treasure Island staff in 1916 (he ran a Philadelphia nautical scout camp) and only visited Treasure Island. Edson did not return to Philadelphia after WWI and when Goodman became the Council Executive in Chicago, Edson transferred. I wonder if it was coincidence that Edson left professional scouting when Goodman became National Director of Program? Edson founded the lodges in Chicago and later in Jersey City, N.J. and was an early proponent of growing the WWW. From what I know of human nature my guess is that a well educated New Yorker in Philadelphia might not have been well received. In this era there was an intense rivalry between the two cities.

I'm interested in how and why things happened. In 1922 the WWW and other camp societies were instructed not to actively recruit. In the earliest years, the group spread as a result of scouting professionals transferring between councils. In later years the OA would have informational displays at BSA professional National Training Meetings. In 1940 James E. West was awarded the Distinguished Service Award, but there is no evidence he ever did anything in the OA. In To Do My Best (the story of James E. West and the BSA) Rowan states that West detested Cubbing and the Order of the Arrow. Cubbing became Cub Scouting only after West retired and it wasn't until 1948 that the OA became fully integrated into the BSA. The contortions that the OA had to go through to become the accepted group are fascinating. I cannot imagine any other group that would change so drastically, but the OA was founded and operated by scouting professionals and BSA approval was more important than longstanding traditions.

In the Owasippe Lodge 1931 Handbook, the organization is describes as follows: *The Order of the Arrow is national in scope, but entirely local in its application. It is administered by its local group of members with officers they select. The National Grand Lodge is the federation of the local lodges.* A careful reading of this statement explains why individual lodge may have conducted their affairs differently. There was no "national" handbook, the Grand Lodge may offer lodges "suggested" ceremonies, but Owasippe Lodge (or others) embellished or created their own. In general the lodges were not arms of the Grand Lodge, the Grand Lodge was a *federation* of the individual lodges. This is different and unique from how things operated in later years and the changes were brought about when the Grand Lodge started seeking National BSA approval.

How the Wimachtendienk W.W. Came to Chicago & the Earliest Years

The story of the founding of the WWW in Philadelphia is well known. Chicago would be the second largest Lodge and surpass Philadelphia in membership, but the story of the founding in Chicago is unknown. The Museum at Owasippe is dedicated to E. U. Goodman, but there is nothing in it about the man who founded the WWW in Chicago or the man (Al Nichols) who shepherded it for over ten years.

The Founding of the WWW

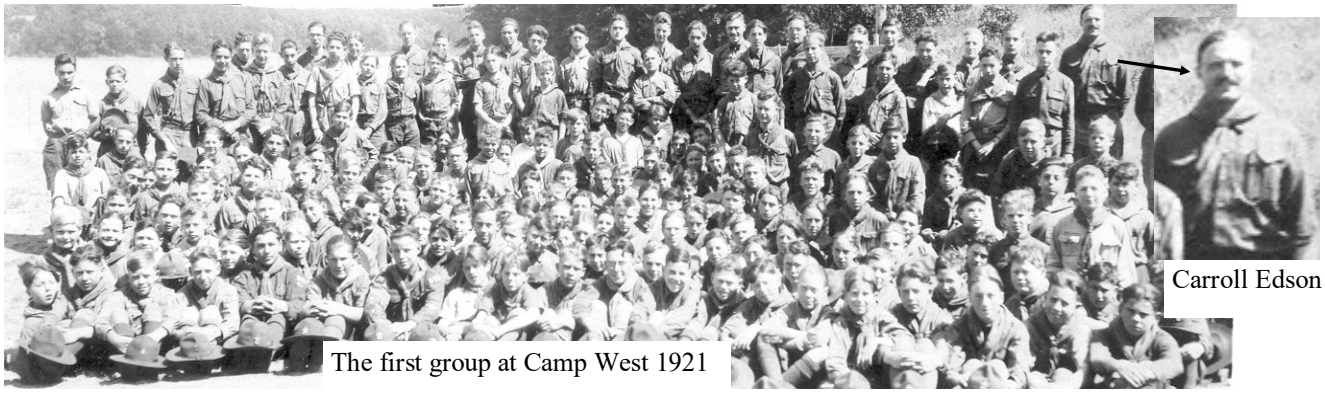
What would become the Order of the Arrow was founded as an honor society at Camp Treasure Island, Philadelphia Council. E. U. Goodman is acknowledged as the "founder", but history identifies two founders, Goodman and Carroll Edson. Both men were what would today be called District Executives. Goodman became the Director of Camp Treasure Island while Edson was the Assistant. Goodman had been a Philadelphia Scoutmaster prior to becoming a professional and he had experience at Camp T.I. Edson moved to Philadelphia from New York City where he too had been a Scoutmaster. Both men were 24 years old and starting professional scouting careers but the men were very different. Edson was a large gregarious man over 6' tall with a Phi Beta Kappa key and an Engineering degree from an Ivy League University (Dartmouth) and a Masters of Arts Degree in Education from Columbia. Goodman was 5'5" and never weighed over 135 pounds. He had a genius for organization, and was a gifted speaker. His degree was from a local teachers college (Philadelphia School of Pedagogy-Temple Univ.). It was Edson who suggested a camp honor society to supplement the existing camp achievement program. The T.I.S. (Treasure Island Scout) was an award that was earned, much like the Owasippe numerals and O. Edson envisioned a recognition more for the spirit of scouting than for achievement. As so often happens, a group exists, happy with what their doing and it takes a newcomer to recommend a new idea. It was Edson who suggested the native American theme after attending an Ernest Thompson Seaton lecture. Edson, Goodman and others collaborated in developing the WWW the summer of 1915. Edson left Philadelphia in 1917 for WW I and afterwards worked at National Headquarters. Goodman stayed in Philadelphia becoming the Council Executive. Edson was recognized at the 1921 Grand Lodge organizing meeting, as a founder. He attended all Grand Lodge meetings 1921-1931, but was inactive after he left professional scouting in 1932. I repeat these well known facts to identify Edson as the founder of the WWW in Chicago.

Carroll Edson & Hubert Hurt to Chicago

Edson met Dr. H. W. Hurt while serving at the National BSA office. Hurt left the National Council to became the Council Executive of the Chicago Council in January, 1921, Edson followed in February, as the Executive of the Hyde Park-Woodlawn District. Shortly after Edson's arrival, Hyde Park-Woodlawn, consolidated with the South Shore District and the new district under Edson's leadership was one of the largest in the city. During this era the Chicago districts had headquarters in the neighborhoods and although under the jurisdiction of the Chicago Council the districts were nearly autonomous. South Shore District was larger, serving more boys than 99% of the BSA councils in this era. A new camp was prepared at Owasippe for the South Shore District and Edson was it's first director. The camp was named James E. West by Edson and Hurt to honor their former boss at the national office. Dr. Hurt was not successful as a Council Executive and left Chicago after only one year, Edson stayed. It's a coincidence of history that Hubert W. Hurt whose approval, as Council Executive in Chicago allowed Edson to establish the WWW in 1921, would be the individual who chaired the committee in 1933 for the approval of the Order of the Arrow as an affiliated BSA organization. Other publications identify Carroll Edson as a Scout Executive in Chicago but in the early years most scouting professionals were referred to as Scout Executives. It's important to understand that Edson was actually a District or a Field Executive when he was in Chicago. He needed authorization from the Council Scout Executive to establish the WWW and had he not come to Chicago at the same time as Hurt, it's likely that the Camping Committee might not have authorized the WWW. The Camping Committee (or Executive Board) had eliminated The Tribe of Owasippe just four year earlier.

The Founding of the WWW at Camp James E. West

Camp James E. West opened in 1921 with Edson as Camp Director and Moqua Lodge was founded. Lodges were not numbered during this era, but records indicate that Moqua was the 7th lodge. Edson had difficulties establishing the WWW from the beginning. The approval of Hurt as the Supreme Chief of the Fire was easy because of his friendship with Edson, but the Camping Committee was reluctant because of the problems of the earlier Tribe of Owasippe. At the end of camp, (1921) Walter Gunn (Director of Camp Beard) and Jack Rohr (Director of Camp McDonald) were inducted into the WWW. In October 1921, Edson traveled to Philadelphia to participate in the formation of the Grand Lodge of the WWW. At the 1921 organizing meeting a request was made for each lodge to make a donation of $25. to get the new organization funded. Moqua Lodge was the only lodge to make the donation to the Grand Lodge operating fund and it's believed Edson personally made the donation.



The first group at Camp West 1921

Carroll Edson

George Stephenson-Chicago Council Executive In 1922 G. B. Stephenson became the Chicago Council Executive, he had to give his approval for the WWW to continue. He was not familiar with the WWW and didn't like the name. The IWW was a communist labor organization of great disrepute and Chicago had labor problems dating back to the Haymarket Square riots. In this era, labor movements, sometimes Communist or anarchist, were avowed enemies of the Boy Scout. Edson convinced Stephenson of the value of the WWW but the name Order of the Arrow was substituted for WWW in Chicago. The Grand Lodge began referring to the organization as Wimachtendienk W.W., not Order of the Arrow. Ultimately Stephenson became a supporter of the OA, overcoming the reluctance to sending collected dues outside the council and paying charter fees. Honor groups were discussed at the 1922 Biennial Conference of Scout Executives, Stephenson had only experienced the OA during that summer of 1922, yet he and Carroll Edson were the most vocal supporters of the idea and Edson mentioned the WWW by name extolling its benefits, while no others in attendance did.

New Lodges at other Owasippe Camps

Camp Beard and McDonald sent charter fees for the 1922 season and instituted the WWW at these camps. The funds were lost by the Grand Lodge Treasurer. In 1922 there were some accounting irregularities and the Grand Lodge Treasurer was replaced. The Camp Directors (Gunn and Rohr) had taken the Ordeal in late summer at Camp West, in 1921. Grand Lodge records seem to indicate Garrison Lodge of Camp McDonald was not chartered until 1926, but this is a "re-charter" date. The lodge began in 1922 but because of a disagreement with the Grand Lodge, the OA was not used at Camp McDonald after 1922. National records in 1926 report that Garrison Lodge, although considered active, had not paid their dues, but the South West District operated **The Order of Garrison** at Camp McDonald from 1923 through 1926. When E. U. Goodman became the Council Executive and Harry Eby took over leadership of the South West District, the lodge at Camp McDonald was re-chartered.

Blackhawk & Checaugau Lodges, were founded to camps of the same names when these camps opened at Owasippe in 1926. Camp Belnap opened at Owasippe in 1926, but it appears that a lodge was not immediately established. The 1931 Owasippe Handbook acknowledges the existence of Takodah Chapter yet, paperwork from Takodah events use a 1932 date.

Camp-District Lodges

In the earliest years lodges were chartered to camps. Chicago scouts attended camp in provisional units by districts rather than with home units. Prior to the development of camps at Owasippe, individual districts operated their own summer camps, with the District Executive as the Camp Director. The lodges at Owasippe were aligned with specific districts. There is no precedent for this in O.A. history and it created allegiances that didn't occur elsewhere. Other large councils were divided by districts, but WWW members had their loyalties to a single camp and lodge.

Date	Lodge	Camp	Districts
1921	Moqua	West	Calumet & South Shore
1922	Wakay	Dan Beard	North Shore & West Side
1922	Garrison	McDonald	Central Manufacturing, Stockyards & Southwest
1926	Checaugau	Checaugau*	Northwest
1926	Blackhawk	Blackhawk	West Side District (got their own camp in 1926)

* Do not confuse Camp Checaugau at Owasippe with Checaugau operated by the Northwest District near Palatine, IL

This is to certify that
Brother A. T. Perkins
is a member in good standing of
Moqua Lodge, W. W. W.
Order of the Arrow

Moqua Lodges totem was a bear and this very early pin is the only known insignia from the original lodges.

Diegist & Clust mark helps date this pin to pre-1930

Some districts didn't have enough membership to keep camp full all summer so they divided the camp by weeks, multiple districts used the same camps for different periods. In 1923 the lodge at Camp McDonald petitioned the Grand Lodge to have separate lodges for the different districts that used McDonald. The Southwest District was growing and wanted a separate lodge of their own. Unfortunately, the subject was discussed at the May 28, 1923 meeting in Norfolk, Virginia. The decision was that a single camp could not have more than one lodge. Had the decision been delayed until the Grand Lodge Meeting in October, which Carroll Edson attended and was elected Grand Lodge Chief, the decision might have gone differently. Ultimately the Southwest District decided they would not use the WWW as their camp honors program and the lodge at Camp McDonald did not pay national dues. An honors group called the Order of Garrison was used at Camp McDonald from 1923 through 1926. This episode with Southwest District would recur throughout OA history. Local groups questioned the need to remit dues and charter fees to a national group when everything happened locally.

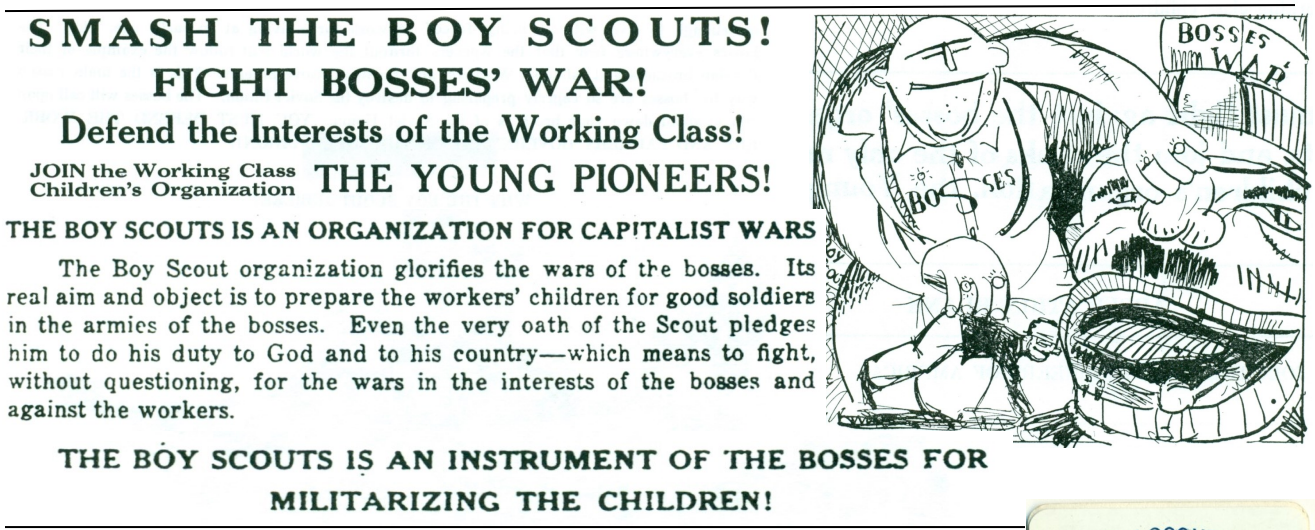
Lodge Numbers & the mystery of Sqechnaxen Lodge

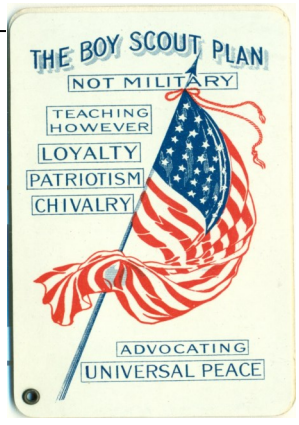
The earliest lodges were not numbered. As the number of lodges grew and because lodges had unusual names that were difficult for stenographers, numbers were adopted. When the Owasippe Lodge was formed as a result of the camp lodge consolidation, Owasippe received number 7 since Moqua Lodge had been chartered in 1921. Records indicate that Wakay Lodge was chartered in 1922, and it's numbered as Lodge 13. Yet the lodge at Camp McDonald started in 1922 and disbanded, has a 1926 charter date with a number of 25. Grand Lodge records from 1926 indicate that the lodge at Camp McDonald had not paid dues, but for some reason a 1926 date was still recorded. It is my belief that the Grand Lodge had never dropped Garrison Lodge/Camp McDonald, perhaps because the other lodges were paying dues. Somehow when numbers were adopted the still inactive lodge was assigned number 25. Chicago records show that the OA was not re-chartered at Camp McDonald until 1927. Checaugau & Blackhawk have correct dates of 1926 and they're numbered as lodges 21 and 23.
The name Sqechnaxen was recorded as the original charter name for the Camp Checaugau Lodge. The use of Sqechnaxen is a mystery. The name Checaugau had been used by the Northwest District for their earliest camp (in Palatine, IL.). Why a different name would be used to charter a new lodge doesn't make sense. I believe that the name Sqechnaxen may have been the original name of the lodge at Camp McDonald. After dropping the OA, they used the Order of the Garrison. When the lodge at McDonald was re-chartered they used the name Garrison. National records from this era are incomplete and it is my belief that the Sqechnaxen name was give to Checaugau in confusion.

Carroll Edson & The Order of The Arrow

The initials WWW are similar to the radical labor group IWW. Chicago had longstanding difficulty with Communist and anarchist labor groups. The cloud of the Haymarket Square riots in which eight policemen were killed hung over the city for years. The popular Mayor Henry Harrison was assassinated by an anarchist. There were worker groups in the city that had animosity towards the Boy Scouts. The Chicago leaders were anxious to avoid any name resembling the IWW.

Edson had been an early proponent of growth for the WWW and he realized that in some places a semi-secret society with an odd name might meet resistance. In 1922 the Grand Lodge agreed to change from WWW to Wimachtendienk W.W. Carroll Edson while serving as Grand Lodge Chief in 1923 was instrumental in developing Order of the Arrow as an alternate name. The alternative name was approved at the 1924 meeting of the Grand Lodge, at the Scout Executives Conference in Colorado. **The important thing about the name change and the reason I have devoted an entire page to it is to emphasis the point that it was Carroll Edson (of Chicago) who saw the potential for growth and realized that the name needed to be modified.** The name Order of the Arrow was not embraced by the Unami pioneers. Some felt that the change from WWW to Wimachtendienk W.W. should have been sufficient. Edson fell out of favor with eastern WWW leaders for developing an alternative name for "their" organization and some eastern lodges did not use Order of the Arrow until the mid 1930's.


SMASH THE BOY SCOUTS!
FIGHT BOSSES' WAR!
Defend the Interests of the Working Class!
JOIN the Working Class Children's Organization THE YOUNG PIONEERS!
THE BOY SCOUTS IS AN ORGANIZATION FOR CAPITALIST WARS
The Boy Scout organization glorifies the wars of the bosses. Its real aim and object is to prepare the workers' children for good soldiers in the armies of the bosses. Even the very oath of the Scout pledges him to do his duty to God and to his country—which means to fight, without questioning, for the wars in the interests of the bosses and against the workers.
THE BOY SCOUTS IS AN INSTRUMENT OF THE BOSSES FOR MILITARIZING THE CHILDREN!
BOSSES WAR
BOSSES



Those who were critical of Edson for developing an alternate name, didn't have to contend with this type of anti-Boy Scout propaganda in their communities. The New York City lodges embraced the OA, but Philadelphia and other eastern lodges were slow to use the alternate name.

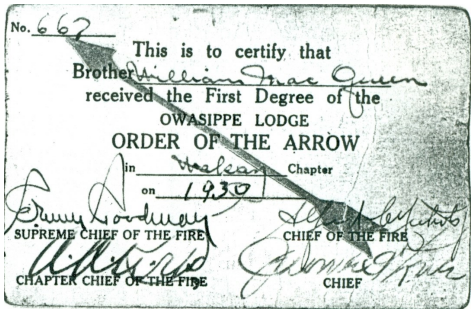
Modern Scouters will scoff at the notion that the Boy Scouts were "pawns" of the Bosses but the 1920's and 30's were a very different time. When the BSA began, a point could be made that it was an organization of middle or upper class boys. A scout needed a uniform, paid dues and needed funds to attend events and camp. In the earliest years the BSA worked hard to dispel any notions that it was not for all boys. But, not many boys of working class families could afford scouting and immigrant families were afraid of uniforms. Their home countries tried to conscript boys in armies to fight "bosses" wars. The BSA overcame all of this and went on to become a mass movement. It was men like Edson & Stephenson who recognized that scouting needed to appeal to all boys and not frighten off their parents. It's an interesting fact of OA history that the group has met with so much resistance over the years. The LDS church didn't like the prayers in the ceremonies. The Catholic church criticized the group for being anti Catholic and today (2012) there is a lengthy accusation on the world wide web that the OA is Masonic. Knowledgeable individuals will reject these allegations, but it is something the OA had to contend with for years.

The Mystery of the Camp Lodge Consolidations

In doing historic research, you read statements about an occurrence in the past and because you've heard it stated that way before, you take it at face value without questioning the facts. It's a well known bit of OA history that the Chicago camp lodges consolidated in 1929 as a result of a **decree from the Grand Lodge**. On the surface it seems that the Grand Lodge dictated that the Owasippe camp lodges had to merge. But, under careful consideration there is something wrong with this version. The Grand Lodge was a confederation of independent lodges operating under a Constitution, developed in 1921 and modified in 1925. The 1925 Constitution specifies that that "each lodge should be connected to an official camp operated by a First Class BSA Council." The Constitution wasn't again modified until 1933 and I can find no notation in the 1933 or later revisions stating that lodges were only chartered to councils. But, somehow the Grand Lodge which was an affiliation of lodges, guided by a constitution is reported to have made unauthorized demands on the Chicago lodges. They had to consolidate as one lodge (in 1929) even though they had operated as separate lodges for eight years. *Could it have happened that way*? It seems unusual, were the affiliated lodges governed by a constitution or not. In the constitution it states the Council Executive has unlimited powers in all aspects of lodge operations The local Council Executive is the Supreme Chief of the Fire of the lodge and his wishes **are law** *that's also in the Constitution*. We'd need a lawyer to interpret the Constitution but my understanding is that the Council Executive's power exceeds that given to the lodges by the Grand Lodge Constitution. The whole point of this paragraph is to try to figure out why the individual camp lodges had to consolidate. Did some power in the Grand Lodge disapprove of the five lodges affiliated with the Owasippe camps or did the Council Executive not wish to deal with five lodges affiliated with five different camps/districts. In 1928 the new Council Executive (E.U. Goodman) began dismantling the powers of the districts. Forcing individual lodges, affiliated with camps to consolidate seems to be just another part of the power consolidation going on in the Chicago Council. Alfred C. Nichols was the Camping Director and E. U. Goodman was Council Executive (Supreme Chief of the Fire.) IF Goodman had not wanted the consolidations, there was no authority in the Grand Lodge who would have opposed him. It boils down to the fact that Goodman didn't want district camps to have lodges and the Grand Lodge did not oppose it. The point is mute because after the consolidation the individual chapters grew in strength and basically had their own way until 1954. But, in telling the Owasippe Lodge story it's important to be as accurate as possible and my research has lead me to realize that the consolidation was actually started inside the council rather than outside and it was another way to diminish the

The Formation of Owasippe Lodge & OA Chapters

After the camp/district lodges consolidated, the name Owasippe was chosen for the new lodge and the former lodges became chapters. But, in these early years other lodges didn't have chapters. Philadelphia and the New York City councils had districts but didn't divide the lodge into chapters until years later. There were discussions at the 1936 and 1940 Grand Lodge Meetings about how chapters should function within lodges, but by then chapters had been operating in Owasippe for over seven years.


No. 662
This is to certify that
Brother William Isaac Queen
received the First Degree of the
OWASIPPE LODGE
ORDER OF THE ARROW
in Healea Chapter
on 1930
SUPREME CHIEF OF THE FIRE
CHIEF OF THE FIRE
CHAPTER CHIEF OF THE FIRE
CHIEF

1930 membership card signed by
Goodman-Supreme Chief of the Fire
Nichols-Chief of the Fire
AA Kirk-Chapter Chief of the Fire
District Executive-North Shore District

An interesting fact of Owasippe Lodge history is that while the lodge accepts the number 7 and the 1921 founding date, lodge history starts in 1930. The Chiefs list starts in 1930 and all records start in 1930. The camp lodges had three Vigils and operated for seven years but there are no known records of them. The new "chapters" seem to have had the last word on their status. Membership cards for the Moqua "*Lodge*" are known to exist from as late as 1932.

1929 Consolidation & Lodge Voting Rights

In 1929 when the Chicago camp lodges were forced to consolidate, there were no other councils with more than one lodge. Philadelphia had two lodges but Unalachtgo Lodge at Camp Biddle had closed and the New York Lodges although affiliated through the Greater New York Foundation, were chartered to individual councils. It's interesting that when the Greater New York City lodges moved to a common camp (Ten Mile River) they still retained their individuality as separate lodges.

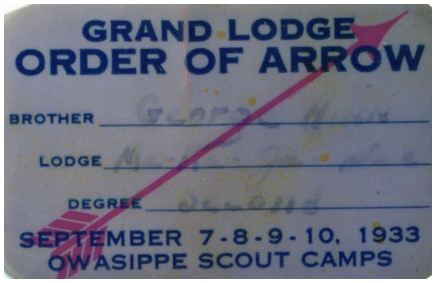
It is my belief that this consolidation had two aims. First to decreasing the power of the Chicago Districts and secondly to keep Owasippe Lodge from having too many votes in the Grand Lodge. With five lodges and a growing membership, the Chicago lodges had the potential to sway any national vote. In this era, decisions of the Grand Lodge were decided by votes at national gatherings. Each lodge had four votes and larger lodges had increased votes for membership. In 1931, Unami Lodge had thirteen votes and Owasippe eleven. Had the Chicago lodges not been broken up, Chicago lodges would have had twenty votes, plus a number for membership. Chicago could have dominated the Grand Lodge in much the way Unami did. E. U. Goodman was the Chicago Council Executive & Supreme Chief of the Fire with Alfred Nichols as Assistant. It was obvious that Goodman was behind the changes, as the Supreme Chief of the Fire of Owasippe Lodge, he could have vetoed or simply not enacted the change, but he didn't. Chicago arrow-men recognized the move as part of Goodman's trend to establish more central authority for the Chicago Council. Had anyone but Goodman been the Executive, Chicago probably would have dropped the OA. There are a number of examples in OA history when lodges have not renewed their charters when the Grand Lodge tried to interfere in local operations. Alfred C. Nichols was the Chicago Camping Director, Nichols was a well known and well liked arrow-man. He had been Unami and Grand Lodge Chief just a few years earlier. Goodman was unpopular, he would leave Chicago when things got difficult in the deepening economic depression but Nichols soothed the Chicago arrow-men and kept the OA in Chicago.

Ultimately lodge voting rights became irrelevant. To gain national BSA acceptance individual lodge voting was replaced by a National Committee and lodges no longer had any input on proposals. The new Chicago chapters continued unchanged. Their membership increased and the Owasippe Lodge took an administrative role without even a treasury. (the few lodge expenses were financed from the Council Camping Budget) The Chapters kept their individual dues and developed large treasuries that they spent on projects that pleased chapter leaders, although during the economic depression chapters took a greater role in financing summer camp. In later years Council Executives would challenge the powers of the chapters and especially the funds in their treasuries. The Grand Lodge structure changed after 1933, but it took several years for the chapters to realize that the rules had changed and the Owasippe Lodge Constitution and Bi Laws no longer conformed to national standards and were obsolete.

REPORT OF ATTENDANCE CREDENTIALS AND REGISTRATION COMMITTEES

LODGE NO.	NAME	HEADQUARTERS	GUESTS	DELEGATES	TOTAL	VOTES
1	UNAMI	PHILADELPHIA, PA.	141	13	154	13
2	SANHICAN	TRENTON, N. J.	4	5	9	5
5	MINSI	READING, PA.	–	3	3	4
7	OWASIPPE	CHICAGO, ILL.	1	11	12	11
15	CHAPPEGAT	NEW ROCHELLE, N. Y.	5	4	9	4
16	TONKAWAMPUS	MINNEAPOLIS, MINN.	–	4	4	6
18	WYONA	BERWICK, PA.	–	2	2	4
19	SISILIJA	SCHENECTADY, N. Y.	13	4	17	4
22	OCTORARO	WEST CHESTER, PA.	10	4	14	4

The 1933 Grand Lodge Meeting at Owasippe



Owasippe hosted the 1933 Meeting of the Grand Lodge. The Worlds Fair was being held in the city and although 1933 was the depth of the depression, delegates who could afford it would have the opportunity to combine a once in a lifetime trip to the Fair, a visit to Chicago and Owasippe all at the same time. Two hundred fifty two attended representing twenty three lodges of which over seventy percent were Owasippe lodge members.

Financial difficulties kept many arrow pioneers who had never missed a Grand Lodge Meeting from attending. By 1933 Carroll Edson had left scouting and would miss his first GLM.
Al Nichols enhanced his position in the Grand Lodge by handling the details and finding precious funding in the camping budget to cover cost overruns from the meeting.

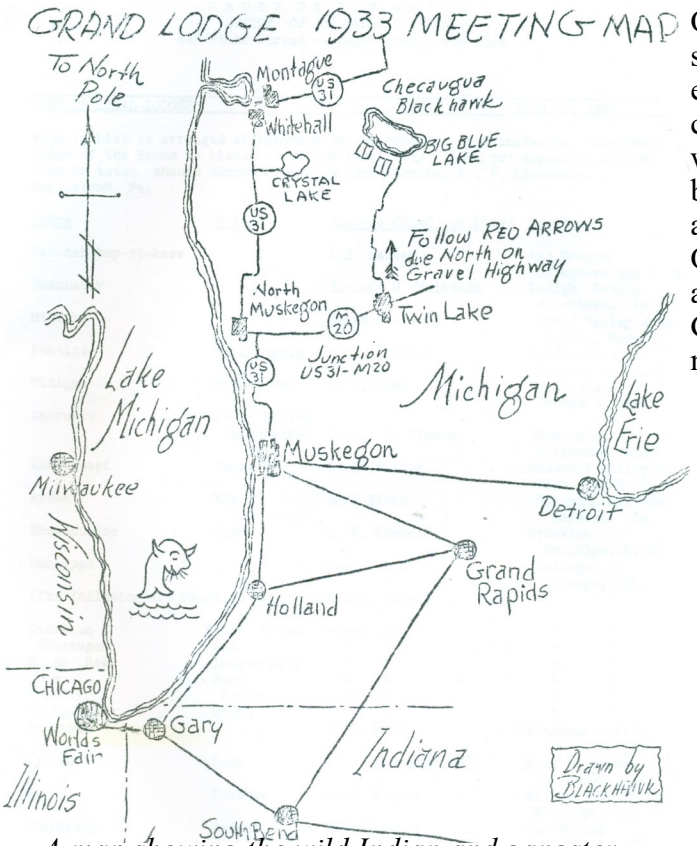
Thing happened at this meeting that would change the very fabric of the Order of the Arrow and most individuals taking part in the meeting probably never grasped what a pivotal point in OA history it was. In the early 1930's officers of the Grand Lodge (scouting professionals) were working with the National BSA to integrate the OA into BSA operations. From correspondence its obvious that some individuals were in agreement to change the Order in any way necessary to gain BSA acceptance, while others were reluctant to discard traditions. Prior to 1933 the Order had been a federation of lodges, each with voting rights for or against new proposals, each operating in slightly different ways to fit local conditions. At the 1933 meeting, an Executive Committee of scouting professional/arrow-men was authorized to supersede the Constitution and implement changes necessary as dictated by the National Council BSA. A resolution was passed in which the Constitution and By Laws were set aside to give powers to the new committee. The change became obvious when at the closing meeting a vote was cancelled regarding where the next Grand Lodge Meeting should be held. In the past the assembled lodges would vote on such a matters, but now the new Executive Committee would decide. New Grand Lodge officers were selected with Thomas Carnes elected Chief, H. Lloyd Nelson Scribe & Joseph Pattison, Treasurer. Other members would be added but the nucleus of the Executive Committee would be Unami Lodge members who were anxious for full integration of the OA into the BSA. Had Carroll Edson, Walter Gunn or Carl Bryant been present they would have recognized what was happening. Just like in 1927 when the powers of the Chicago districts and in 1929 when the powers of the Chicago lodges were consolidated, the powers and individuality of the local lodges were diminishing in favor of central authority. It's doubtful if other camp honor group active in this era (Firecrafters, Knights of Dunamis, Kunieh, Mic-o-Say, Swastika, etc.) would have changed their basic structure to achieve National BSA recognition.

Carnes, Pattison, Nelson and Nichols at the 1933 Grand Lodge Meeting
These men were the new Executive Committee established in 1933. They were all Unami arrow-men, although Nelson lived in Pittsburgh and Nichols in Chicago. Carnes and Pattison were Philadelphia scouting professionals. E. Urner Goodman served as the representative of the National BSA. A scouting professional from St Louis was added, but the changes for BSA approval were overseen by scouting professionals from Philadelphia and Unami Lodge.

For the first time, at the 1933 GLM, E. U. Goodman was introduced as the **Founder of the O/A**, by William Livermore, Scout Executive of the Doylestown, PA Council (Lodge 33). Goodman had never been recognized in this manner; Goodman had been acknowledged as one of the founders on numerous occasions*, but with so many pioneers missing from the meeting, who would disagree. It would be Goodman who would lead the OA into the future, engineering and implementing the many changes necessary for BSA integration. As the Order grew so would the legend of Goodman as the founder. Carroll Edson was out of scouting and temporarily forgotten.

** Goodman had been recognized as **one of the founder** on numerous occasions going back to the 1918 Philadelphia Year book. As recently as January 27th, 1933 a telegraph had been sent to Goodman (as recorded in the Grand Lodge Minutes) recognizing him as **one of the founders**. Introducing him as **the founder** to the exclusion of all others was something very new in 1933.*

Over the years the Executive Committee agreed to numerous changes in the OA. Terms were changed, lodge to tribe and then because tribe could be confused with Lone Scout Tribes, back to lodge. Ceremonies were changed, the Constitution was modified, but later discarded. Years later adult scouting professionals would turn the affairs of the Order over to adult scouting volunteers. Even later it would be decided that the Order was a youth program and adults would be barred from active membership. In the modern era the changes are interesting and depending on your point of view the organization is better or worse, but the point is that in 1933 everything changed in the Order of the Arrow. Everything was "on the table" and subject to change to gain National BSA approval. This is significant and it's especially ironic that it would begin at Camp Owasippe hosted by what previously had been the most independent group of arrow-men in the country. (Owasippe Lodge) Nothing changed immediately in Owasippe Lodge or in the chapters, but when the time for change arrived, old traditions were discarded in an instant and despite the pleas of those affected, it was all in keeping with established national policy, authorized in 1933 at Camp Owasippe and changes came almost unnoticed over the years. (see page 12)



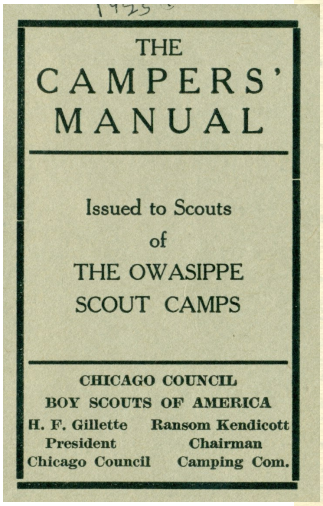
A map showing the wild Indian and gangster infested Middle West, come at your own risk

One of the reason's the attendance appears to be so large, for a meeting in the depths of the economic depression, was that several camps coordinated their Ordeal candidates to coincide with the Grand Lodge Meeting. Owasippe brotherhood candidates also "saved the date" so as to take their Brotherhood at the meeting. The Owasippe Lodge ceremony team was recognized as one of the best in the nation and after the 1933 GLM, they were invited to perform the ceremonies at subsequent Grand Lodge events.

Dr. Gentiles and three other new Owasippe arrow-men inducted at the 1933 Grand Lodge meeting.

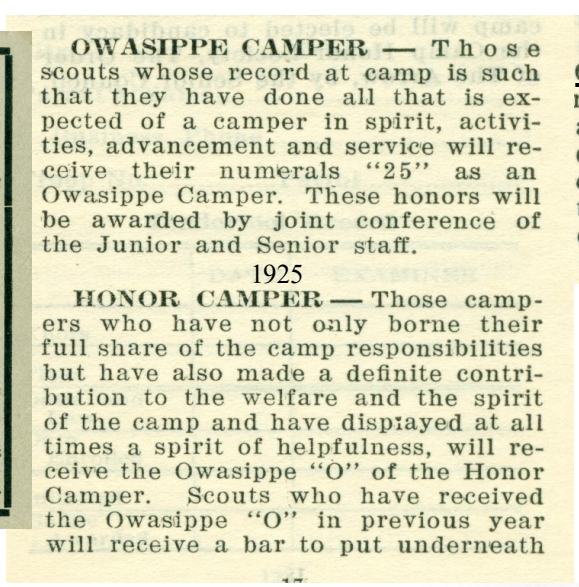
Early Arrow Elections-Chicago Does It Different

The Unami method of selecting arrow candidates was for the individual to be chosen by members of his troop while in camp. This assumes that boys would attend camp with their home units and would be selected by those who know them best. Philadelphia had troop camping, like the modern method, from the earliest years. At Owasippe many boys attended camp without home unit leadership, as individuals affiliated with districts. In camp the boys formed into provisional units, scout-craft instruction and supervision was performed by the camp staff. Boys could come to camp and stay all summer. In the early years, through at least 1927, Chicago arrow-men were selected from the group of boys who had become Honor Campers, having earned their numeral and then the Honor Camper O. Selection was made by the Senior (camp) Council. Edson modified the Unami election process to meet local needs when he founded the Chicago lodges.


THE
CAMPERS'
MANUAL

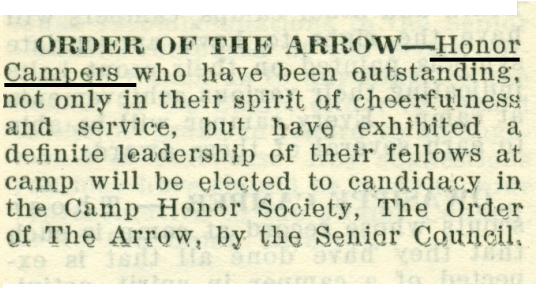
Issued to Scouts
of
THE OWASIPPE
SCOUT CAMPS

CHICAGO COUNCIL
BOY SCOUTS OF AMERICA
H. F. Gillette, President, Chicago Council
Ransom Kendicott, Chairman, Camping Com.


OWASIPPE CAMPER — Those scouts whose record at camp is such that they have done all that is expected of a camper in spirit, activities, advancement and service will receive their numerals "25" as an Owasippe Camper. These honors will be awarded by joint conference of the Junior and Senior staff.

1925

HONOR CAMPER — Those campers who have not only borne their full share of the camp responsibilities but have also made a definite contribution to the welfare and the spirit of the camp and have displayed at all times a spirit of helpfulness, will receive the Owasippe "O" of the Honor Camper. Scouts who have received the Owasippe "O" in previous year will receive a bar to put underneath


ORDER OF THE ARROW—Honor Campers who have been outstanding, not only in their spirit of cheerfulness and service, but have exhibited a definite leadership of their fellows at camp will be elected to candidacy in the Camp Honor Society, The Order of The Arrow, by the Senior Council.

In 1925 recognition was for camp. In 1930 recognition was in the troop.

Numerals were recognition of Owasippe Campers
"O"s were recognition for Owasippe Honor Camper

Camp Treasure Island had the TIS Camper Award to recognize camp achievement, Owasippe had the yearly numeral and Honor Camper O. In both Philadelphia and Chicago the Order of the Arrow supplemented these existing camp achievement programs. But, prior to 1927 Owasippe arrow candidates were chosen from Scouts who had already been recognized as Honor Campers.

When E. Urner Goodman came to Chicago (1927) he disapproved of this selection method. In Philadelphia, arrow candidates were selected by members of their troops This was a continuous topic of discussion at early Grand Lodge Meetings and lodges besides Owasippe were not following the suggested Philadelphia method. But, the problem of so many boys attending camp without their unit leaders only got worse with the depression of the 1930's. Candidates were selected by **Scoutmasters** and voted on by their peers while at summer camp. But, as outlined in the 1931 Owasippe Lodge Handbook, the list of candidates was still submitted to the Camp Director, he and key
members of his staff would secure negative comments about the candidate prior to the Ordeal. There is no mention in printed material after 1929 that OA candidates had to be Owasippe Honor Campers prior to selection. But, records indicate that most arrow-men elected before 1940 were Owasippe Honor Campers at the time of their election.

1939-1940 The "New" Election Process

1939 was the last year that the Owasippe Honor Camper program was used. In 1940 campers would still earn their year numeral but the Honor Camper designation, with special insignia was discontinued. OA selection became the recognition for Honor Campers and the election process changed in 1939. A Moqua chapter newsletters outlined the changes "***Everything was going smoothly, so everyone thought. Then it happened a few members of the Executive Committee decided to read the By-laws and were amazed to find that they were almost obsolete. Things were being done that had no sanction. Activities occurred that had no sanction.***" As a result, the lodge By-Laws were revised. (see pages 10) In 1939 the new rules were enacted.

Elimination of Scoutmasters nominating candidates
Eliminations of elections in provisional troops having less than six scouts & provisionals
Elimination of election for adults who attend camp as individuals
Reduction of election ratio from one-in eight to one-in-six
Moving the Ordeal and the Ordeal Ceremony to Tuesday and Wednesday
Definite Ordeal procedure
Establish a rank requirement for candidates
Establish an age limit of twenty five years of age for Chiefs.

The principal of the Leader nominating his Scouts was undemocratic; it allowed one man to select candidates according to his will. On occasion this method implied favoritism prejudice, etc. The privilege of nominating is now squarely on the shoulders of the scouts themselves.

Under the old method troops having less than eight scouts in camp were grouped together and an arrow candidate selected in a ratio of one to eight. The Scout leader, Camp Director and three arrow-men discussed the candidates that the leader had proposed and the election was held. Unit leaders were displeased with this method and felt that camp staff members were infringing on their choice of candidates. Any troop that has six scouts in camp can elect an arrow candidate.

The elimination of provisional campers was made with regrets. However, provisional leaders can not adequately recommend a candidate after only two weeks association. Provisional units with six scouts from the same unit can still elect a candidate.

In years past the Ordeal was taken on Thursday and it often interfered with a scouts final test passing the few days before he left camp. Moving the ceremony earlier in the week still allows the arrow candidate time to pass tests late in the week.

The problem of correlating the entrance of Tenderfoot and higher rank Scouts into the arrow presented another problem. Arrow membership has no value to the scout who has not had to work or wait for it. The committee felt a definite need for strengthening the requirements and First Class rank seems like a logical requirement for candidates.

Many of our most brilliant arrow-men attend college. When they return, in the past, their services for chapter work were limited. In setting the age limit of the Chief at 25, the committee opens up the avenue for the use of the talents of these men. **This statement (from the record) implies that the age limit had previously been younger than twenty five, but I can find no documentation on a younger age even having been used.**

This was the emblem of the Owasippe Honor Camper discontinued in 1939. Collectors have long sought a badge that was specifically issued by the OA, but the Owasippe Honor Campers emblem basically served as an arrow recognition. Nearly all Honor Campers became OA members.

Carroll Edson I sketched Edsons biography in the Founding of the WWW section. To recap, he was a Dartmouth Graduate with a degree in Engineering and a Masters of Arts Degree in Education from Columbia University. He was typical of many of the early scouting pioneers. Well educated, from an affluent background, his father was Assistant Superintendent of New York City Schools. Although born in Massachusetts he had lived in New York City long enough to be considered a New Yorker. Because of his background and education, Edson had limitless opportunities in his career choice, but a stint as a Scoutmaster in New York City convinced him to devote a few years of his life to the fledging scout movement. He entered the scouting profession and moved to Philadelphia.

He made major contributions in founding the WWW. The historic record states that the very idea for the group was to supplement the existing camp achievement group. Camp Treasure Island had been operating with the Treasure Island Scout, an achievement honors program, but it was Edson who brought the idea of a honors group to supplement the existing program. Edson developed the Indian theme after attending a lecture by Ernest Thompson Seaton. He was responsible for developing the Vigil, originally bestowed on Camp Director Goodman. Edson was the second Vigil and was elected Grand Lodge Chief in 1923. G. B. Stephenson made the following statement about Edson in 1926. "*He is a bear for details; builds around the Scouting Program rather than himself; he is an authority on local and national procedures; strong organizer, expert camper". "I know of no one to whose leadership I would rather trust my own boy*". Edson was a proponent for expanding the WWW and founded lodges in Chicago and developed the alternative name of the group from WWW to Order of the Arrow during his term as Grand Lodge Chief. Edson donated $25. in the very early years to the Grand Lodge in an effort to help the Grand Lodge get on a good financial footing despite the fact that other lodges did not.

Edson left Chicago in 1927 when E. U. Goodman became Council Executive and started dismantling the powers of the Chicago districts. He became the Council Executive of the Hudson Council in Jersey City, New Jersey and founded Lodge 37. Like many early pioneers, he left the scouting profession during the economic depression (1932). The BSA was becoming a mass movement with rules and regulations that a man like Edson chafed under. He went on to become a Social Security executive. He served in the Army during WW I and stayed active in the reserve. He served during World War II and retired with the rank of Colonel. (the title Colonel was earned, not honorary)

He had been involved in the WWW in the most active way since 1915. Traveling from New York City and later Chicago to attend every meeting of the Grand Lodge. When not a Grand Lodge officer he was a Committee Chairman; Costumes and Ceremonies. But, having left the scouting profession he could play no role in the Grand Lodge and he was basically inactive in the OA until the 1960's. His contributions seem to have been down played over the years. E. U. Goodman emerged as "*The Founder*" although he was not referred to as such until 1933. As early as 1918 (Philadelphia Council Yearbook) Goodman had been simply identified as "*one of the founders*". In the 1932 Grand Lodge minutes a courtesy is extended to Goodman and is was again identified as "*one of the founders*". As National Director of Program it was Goodman who promoted the OA to the exclusion of other camp groups and it can be argued that Goodman was the founder of the modern OA, but aside from inducting Scouts into an honor society, the modern OA has almost nothing to do with the earlier group.

Edson was recognized in 1940 when the Distinguished Service Awards were first presented and was identified as co-founder although his contribution is listed only as developing the selection process. Edson was not present at the 1940 meeting where the first DSA's were presented. For the Forty Fifth Anniversary he came to Treasure Island and is pictured in a Chiefs photo. (he had never been a Unami Chief) He attended the NOAC in 1961 and was recognized as a "pioneer of our Brotherhood". He attended the 1965 NOAC and was recognized as cofounder. Edsons image appears on the Founders Award.

Alfred C. Nichols Nichols was a model arrow-man. He was one of the first Unami Chiefs who had been inducted into the WWW as a youth and grew up to become Chief, in 1924. In 1925 he was elected Grand Lodge Chief and was the first young man to hold that position. He entered the Scouting profession, hired by Goodman and it is believed that he had been a scout in Goodman's old Troop 1. He was Director at Camp Treasure Island in 1923 & 1924. In the mid 1920's there were few men who knew as much as the Wimachtendienk WW and scout camping as Nichols.

Nichols was brought from Philadelphia to Chicago by Goodman. Nichols's predecessor, in Chicago, had lost $11,000. on camp operations during the first year of Goodman's administration. Goodman needed someone who knew camping to help straighten out Owasippe. Nichols seemed like the ideal man to do Goodman's bidding.

Ultimately, Goodman's aloofness and policies on camp, closing the district offices and the OA would make him unpopular in Chicago. Although Nichols helped administer these new policies, he was liked and respected. Often in these type of situations the new man is brought in, makes the changes as instructed by his boss. The new man is then vilified and replaced and the boss takes credit for getting rid of the "trouble maker', but it didn't work that way with Goodman and Nichols. Goodman left and Nichols stayed and depending on your point of view, National Director of Program at the home office may or may not be a step up from Council Executive in the second largest council.

Nichols stayed in Chicago after Goodman for another seven years. Edson had founded the lodge but it was Alfred Nichols who shepherded it and kept the OA as the Chicago honors program after the lodge consolidations. Nichols was a bridge to the Philadelphia powers of the Grand Lodge. A camp mate of Carnes, Nelson and Pattison, the most influential men in the WWW. In 1930, while Activities Director in Chicago he was elected Grand Lodge Vice Chief. Nichols helped organize the western Regional Meetings. As Chicago Activity Director he was instrumental in having Owasippe selected as the site of the 1933 Grand Lodge Meeting. The camp/council incurred expenses in hosting the meeting, 1933 was the height of the depression, but Nichols found the funds. (Goodman was gone) Nichols developed the idea of Fellowship Meetings after the 1936 Lodge Fellowship. Nichols received the DSA in the first year it was presented (1940) along with the founders of the WWW. He left Chicago to become Assistant Scout Executive in NYC with major responsibility for the Ten Mile River Scout Camps.

George Mozealous Mozealous was a home grown talent, having been a scout in Chicago and attending Owasippe as a youth. He was an Eagle Scout and worked on Owasippe staff as a young man. He was the first Chief of the new Owasippe Lodge after the consolidations in 1929. He entered professional scouting in Chicago in 1936 serving as a Field Scout Executive and Assistant Scout Executive. He continued his interest in the Order of the Arrow and was elected Grand Lodge Treasurer in 1938 and Grand Lodge Chief in 1940. He served on the National OA Committee from 1938 through 1948. He became the Assistant Scout Executive in Detroit in 1943. He received the Distinguished Service Award in 1948 for his service to the OA in Chicago and Detroit.Mozealous, like Al Nichols was active in the Order of the Arrow and scouting as a youth. As a result of these experiences, he entered professional scouting and as a professional was eligible for election to Grand Lodge office. This was a common career path for outstanding scouts. Many of the scouting professionals in the 1940's and '50's had been Eagle Scouts and arrow-men as youths.

E. Urner Goodman

In 1927, E. Urner Goodman, became the seventh Chicago Council Scout Executive. He would be the fourth Council Executive since 1920 and seemed like the ideal candidate to administer the growing council. Chicago would replace Philadelphia as the second largest city and Goodman had multi district administration experience from Philadelphia. The late 1920's was a difficult period in Chicago. The city had few refinements like Philadelphia; a crooked politician named Big Jim Thompson was the Mayor and Al Capone's gangsters were running wild.

Goodman's success in Philadelphia had been established slowly, starting as the Chief Scoutmaster of the most prominent troop in the city. He entered the scouting profession and was the Camp Director and later Council Executive. He was well respected by Philadelphia scouters. He handpicked the Philadelphia professionals and one of his Assistant Scoutmasters from 1913, Horace Kern followed him as Council Executive in Philadelphia. Goodman left a firm foundation for Kern and he remained the Philadelphia Council Executive for over twenty years. The administration of the Philadelphia Council was concentrated in the Council Executive and his staff while the Chicago districts had offices in the neighborhoods that were nearly autonomous. This was an era when prominent Scout Executives operating a successful council had tenure for life. Men like Art Roberts in Cincinnati, Harold Williams in Providence, H. Roe Bartle in Kansas City and others had the best job in scouting. Incomes approached that of the Chief Scout Executives and well run councils hummed along smoothly with increasing membership, manpower and money. But, Chicago had been a difficult council, with a series of Council Executives, usually leaving the Scouting profession after being the Chicago Executive. After twelve successful years in Philadelphia, Goodman should have been a huge success in Chicago. However, the records show that he came to the city demanding rapid changes. He was seen as a demanding outsider by Chicago scouters. Goodman sought to bring central authority and among his first moves was closing the neighborhood district offices. This was widely unpopular and resulted in four veteran Executives, four out of six, leaving Chicago. Goodman tried to replace camping by districts with the Philadelphia method of troop camping and it failed miserably. In just three years Goodman had alienated the district volunteers, scouting professionals, camp and OA staff. The collapse of the financial markets in October 1929 created the economic depression and made administering a large multi district council like Chicago, difficult. Goodman left for the home office position of Director of Program on 12/1930.

Perry Lint

It may seem odd to recognize Lint in a booklet about Owasippe Lodge. With the exception of a welcoming speech at the fall 1931 Regional Meeting there is no evidence that he was active in the lodge. He didn't attend the Grand Lodge Meeting at Owasippe in 1933 and he never took the Vigil. Lint was the Council Executive that followed Goodman and as such, he was Supreme Chief of the Fire of Owasippe Lodge. He did impact the OA Owasippe Lodge in two important ways.

It was Lint who insisted that Camp Belnap have a chapter of the OA. The Douglas Division operated Camp Belnap at Owasippe since 1926 but when Lint arrived in 1931 there was no OA Chapter. The Order of the Arrow was the Owasippe camp honor society since 1921 and in 1931 at Lint's insistence, a chapter was formed for African American scouts at Camp Belnap. Goodman as the Chicago Scout Executive insisted that Camp McDonald discontinue the Order of the Garrison for the OA but it is unknown why a chapter wasn't formed (in 1927) at Camp Belnap.

Lint was also the first to challenge the OA to be leaders in camping and in camp promotion. Both in practice and with financial backing from the chapter treasuries. (more on Page 18)

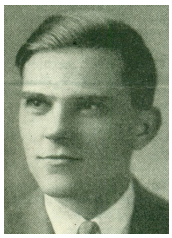
The Growth of the OA and the "Owasippe Way"

The founding of Owasippe Lodge may have been the most important thing that helped the WWW become a national organization. By 1927 both founders of the WWW were in Chicago. In 1929, Al Nichols a Unami pioneer would come to Chicago and guide Owasippe Lodge for the next ten years.

In 1922, Honor Groups had been admonished not to promote growth. The WWW was organized with a constitution, rules and bi-laws, but there was no method for expansion. Scouting professionals ran the WWW and new lodges were usually started when a scouting professional moved from one council to another. A scouting professional from Philadelphia might start a lodge in New Jersey or a man from the Bronx might start a lodge in New York state. The founding of Owasippe Lodge, in the Midwest, in a council as large as Chicago guaranteed that the OA would expand from its early east coast base. Chicago had dozens of scouting professionals and many would be promoted out of the city to distant councils, taking the OA with them. There are numerous examples; Hubert Maze to Danville, IL. Walter Gunn to San Antonio, Texas. Carl Bryant to Beaumont, TX. Ted Shearer to Fond du Lac, WI. and later Aurora, IL. Carl McManus to Manitowoc, WI. and later Cahokia Mounds, IL. Walter McPeak to Highland Park, IL. and later to Ann Arbor, MI. Robert Drake (Chicago's first Eagle) to Champaign, IL. Chicago scouting professionals founded the early lodges in Region 8, 9 and 10.

Walter Gunn
Dir. Camp Dan Beard
S/E Beaumont, TX

Carl Bryant
Dir. Camp Checaugau
S/E San Antonio, TX



Carl McManus
Asst Ex. No Shore Dist
S/E Manitowoc, WI

Richard Van Horn
Dir. Camp West
S/E Ft Wayne, IN

Ted Shearer
Dir. Camp West
S/E Fond Du Lac, WI

Camp Owasippe was the scouting showplace of the Midwest. Scouting professionals and volunteers took training at Owasippe. The OA was spread by the contact that scouters outside the city experienced while taking training in Chicago. By 1940 Region 7 had more lodges than any other BSA Region.

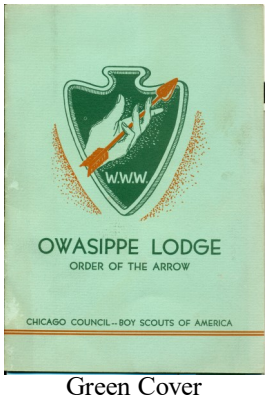
It's known that Owasippe Lodge practiced its own interpretation of the Order of the Arrow. When Carl Bryant or Walter Gunn went to Texas it seems likely that the new lodges they founded used Owasippe methods. The nearby lodges; 38, 40, 41, 55, 81, 92, 106, 110 etc probably used Owasippe methods. Wisconsin lodges attended Owasippe activities and probably followed Owasippe practices. When E. U. Goodman, the other founder of the WWW, came to Chicago in 1927 he disapproved of some of Owasippe Lodges methods, but by then dozens of Chicago scouting professionals had transferred from Owasippe Lodge and established new lodges. The 1931 Owasippe Lodge Handbook, the first of its kind, was purchased and distributed to other lodges by the Grand Lodge. Many of the ideas in that Handbook are the "Owasippe Way". It's interesting to observe that in the early years, the Grand Lodge was a *confederation* of local lodges. Since that was the case, the "Owasippe Way" was just as valid a form of OA operations as the ways in which Unami, Minsi or Raranchaqua operated their lodges.

It was Chicago scouting professionals transferring to other councils that spread the Order of the Arrow to other councils throughout Regions 7, 8, 9 & 10. In later years there is evidence that scouting professionals with OA experience were given priority when recruited into councils that already had functioning OA lodges. An ambitious scouting professional would recognize the OA as something he should get involved with. The National Director of Program, the Director of Camping and the National Operations Manager actively promoted the organization.

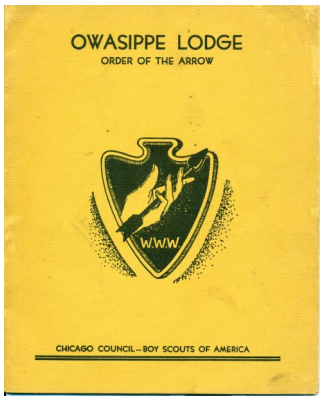
Owasippe Lodge Firsts I outlined earlier how the name Order of the Arrow and a lodge divided by Chapters was pioneered in Owasippe but there are a number of other OA "firsts" that originated with Owasippe Lodge.

Lodge Handbook Owasippe Lodge developed the first OA Handbook in 1931. The 47 page Lodge Handbook, printed on 8 1/2" x 11" paper, details every aspect of the OA. Among other things it contained, for the first time a printed detailed description of ceremonies for the Ordeal and Brotherhood. Lodge informational booklets weren't developed by the Grand Lodge until 1936. National records note that the Grand Lodge purchased copies of the Owasippe Handbook and distributed them to the other lodges but few lodges developed booklets for their members. It's interesting to note that the WWW or wording Wimachtendenk is not used in the 1931 Owasippe Handbook. The Grand Lodge didn't develop a handbook until 1948. Owasippe Lodge furnished its members informative Lodge Handbooks into the 1970's and there are numerous printing dates and styles.

8 1/2" x 11"



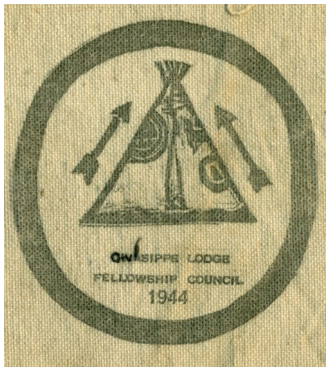
Green Cover
8 1/2" x 5 1/2"
7" x 5"



Yellow & White Cover
8" x 6 1/2"

Owasippe Lodge updated and changed the Handbooks over the years

Fellowship Meetings The winter banquet had been a tradition started in Philadelphia. Owasippe Lodge and Chapters held elaborate banquets many with live bands at the finest restaurants and ball rooms. The Chicago arrow-men wanted more. Regional Meetings starting in 1928 were largely Owasippe Lodge affairs although as more lodges were chartered participation by members from other lodges increased. Owasippe arrow-men wanted more activities and opportunities for fellowship. In 1936 Owasippe Lodge sponsored a Lodge "Fellowship". Despite having to change the date on several occasions, the event was a huge success and contingents from lodges as far away as Wisconsin attended. Grand Lodge Chief Joe Brinton was so impressed with the idea that he made it a major news item in the 11/1936 Grand Lodge bulletin. Owasippe continued the yearly lodge fellowships tradition for over fifty years.



The Beginning of Camp Promotion and Perry Lint

As the new Council Executive (1931) Lint inherited difficulties left by Goodman's departure during the deepening economic depression. Charitable giving was drying up yet the council staff had increased. Boys from working class families wanted to be scouts, but family finances were tight. Camp fees and transportation costs made Owasippe the most expensive council camp in the country. Owasippe could not fill the new camps it had built just five years earlier.

Coming from Region 4, Lint had little experience with the OA. He seems to have been the prototype for the modern Council Executive, he accepted the role of Supreme Chief of the Fire, but took no active role in the OA. This type of indifference to the OA by a Supreme Chief of the Fire would have repercussions on the structure of the OA in the future, but that's another story.

In the 1930's the Order of the Arrow operated almost exclusively at summer camp with occasional outside social activities. Dues helped subsidize these activities, but most chapters had funds accruing year after year. As a newcomer Lint had ideas about what the Order of the Arrow could do. Lint, working through Art Roberts challenged the OA to be leaders in camping and to take an active role in promoting and helping finance scout camping. Moderns scouters know this is one of the major activities of the OA , but it was developed in Chicago by Owasippe Lodge in the early 1930's, as a result of a specific need that most other councils didn't encounter. Chicago Council had been promoting Owasippe since the early days but with diminished funding other ways had to be found. In the early years most councils did little in the way of camp promotion. The council camp was at the edge of town and in most years it was filled to capacity without much promotional effort by the council. Chicago was different, camp was far away. You had to take a ship or a train or endure a tedious car trip over poor roads to get there. The average parent would never visit their son at camp. Camp Owasippe needed promoting and parents needed to be sold on the value and assured that their sons would be safe and have fun so far from home.

The chapters of Owasippe Lodge answered the challenge with money for promotions, camp improvements and scholarships. Unit visitations by arrow-men promoting summer camp originated in Chicago. In the 1940's the Grand Lodge recognized that arrow-men should be leaders in camping and camp promotion became a major OA endeavor, but it was started in Chicago by an Executive who wanted the OA to do more and who suggested the opportunity for service.

The Arrow Cabin at Owasippe

From the cabin promotional flier; *"Almost since the inception of the Owasippe Lodge many of it's members have sat around the camp fire dreaming of the day when we might point proudly to some tangible sign of our service".*

In 1940 plans for an Arrow Cabin at Owasippe were developed by the Chicago architect Eugene Voita. Funds solicitations began in 1941 and Owasippe arrow-men could pay or pledge toward the cabin. The plan was cancelled with the bombing at Pearl Harbor (12/1941) *"Each of must now direct his energies and finances towards this all-out war program. But this does not lessen the importance or desire for our cabin. But, we should as loyal Americans change our plans".*

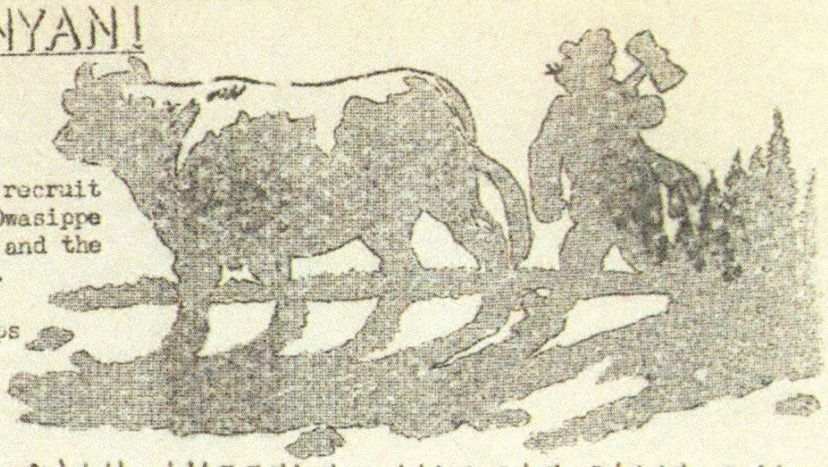
MEET PAUL BUNYAN!

The legendary hero of the North Woods lumbermen.

He springs into action to recruit 5,000 Chicago Scouts for Owasippe Scout Camps, Camp Kiwanis and the Lone Troop Camps for 1935.

He has taken over the camps for his headquarters.

Don't be surprised at the tall stories you'll begin to hear!



PAUL - HISSELF & HIS BIG BLUE OX.

THE ORDER OF THE ARROW ...

Owasippe Camp Honor [illegible] Order, discovered Paul's whereabouts in the North Woods and sold him on the [illegible] idea of a new deal for youth in the Chicago summer camps. With his usual [illegible] celerity Paul jumped into harness, said "swell", and started right off to [illegible] appoint his helpers.

"First of all", said Paul, "we'll expect the 'Big Feller', (the District Executive), to give general leadership to the job. But I need a real good man to head up the job for the Arrow in each district, like Hels Helson, my Swede foreman did for me back in the good old days. Let's call the District Arrow Community Chairman, 'The Foreman'. The Arrow men looked at Paul and everybody thought that it was a good suggestion. Somebody piped up, - "Paul, what will we call the Arrow Chairman who is in charge in each community in a district?"

"We'll make them our 'Straw Bosses'", says Paul.

"Now for the troop Arrow Captains. They're the fellows who do the real work. They will be called 'top deckers'. That's what I used to call the fellows who worked on top of a logging job. The members of his troop crew we'll call 'swampers'. How does that sound?" Well, everybody said that that was all right, for nobody wanted to argue with Paul. So here's Paul's organization set down in writing:

PAUL, HISSELF

- Johnnie Inkslinger The Arrow Community Chairman (Tom Leahy) — and his campaign manager (like in politics) (The Chief Camp Director)
- The District Foreman — and the "Big Feller" (The District Exec.)
- The Straw Bosses (Community Captains)
- The Top Deckers (Troop Captains), and their crews of Swampers - (Workers).

This 1935 camp promotion flier spells out the OA's role in the program. The Arrow Community Chairman was the top man for camp promotion. The Chairman was usually the Chapter Chief or an individual appointed by the Chapter Chief. Owasippe Lodge, through its chapters was active in camp promotion years before it became a national OA activity.

Information on camp promotion courtesy of Steve Rice

Open Membership to All

Emerson James 1933

In the modern era it is expected that membership in Scouting would be available to all. Chicago had Czechs, Germans, Irish, Italians, Lithuanians, Polish, Russians and dozens of other ethic groups and they were all welcome in Scouting and the Order of the Arrow. Chicago had Baptists, Catholics, Jews, Methodists, Presbyterians and a dozen other religions and all were welcome in Scouting and the OA. The second Vigil of Moqua Lodge, (1922) Joseph Silverman was a young man of Jewish heritage.

Today we think of African Americans as the group that has been the most discriminated against. But, it could be argued which of several minorities and nationalities were the most discriminated against in Chicago. Germans were not welcome as troop leaders, 1917 to 1919. Irish were despised and even Marshall Fields recommended that "immigrant women" shop elsewhere. Chicago is a city of neighborhoods and the inhabitants often had little interaction with individuals from other neighborhoods. During the 1898 Worlds Exposition in Chicago there had been an African American Day. Prominent out of town African Americans visited the city during the Fair. It is claimed that as a result of favorable treatment at the Fair and by the citizens, Chicago was deemed to be a welcoming place for African Americans. The city developed a vibrant African American community centered around the Bronzeville neighborhood (just south of downtown). Chicago had African American troops as early as 1920. Like many of the early districts the Douglas Division operated its own district camp. Camp Belnap opened at Owasippe in 1926 for Douglas scouts. It is unknown why a chapter of Owasippe Lodge was not initially established and its possible that it had nothing to do with discrimination, but the reason is unknown.

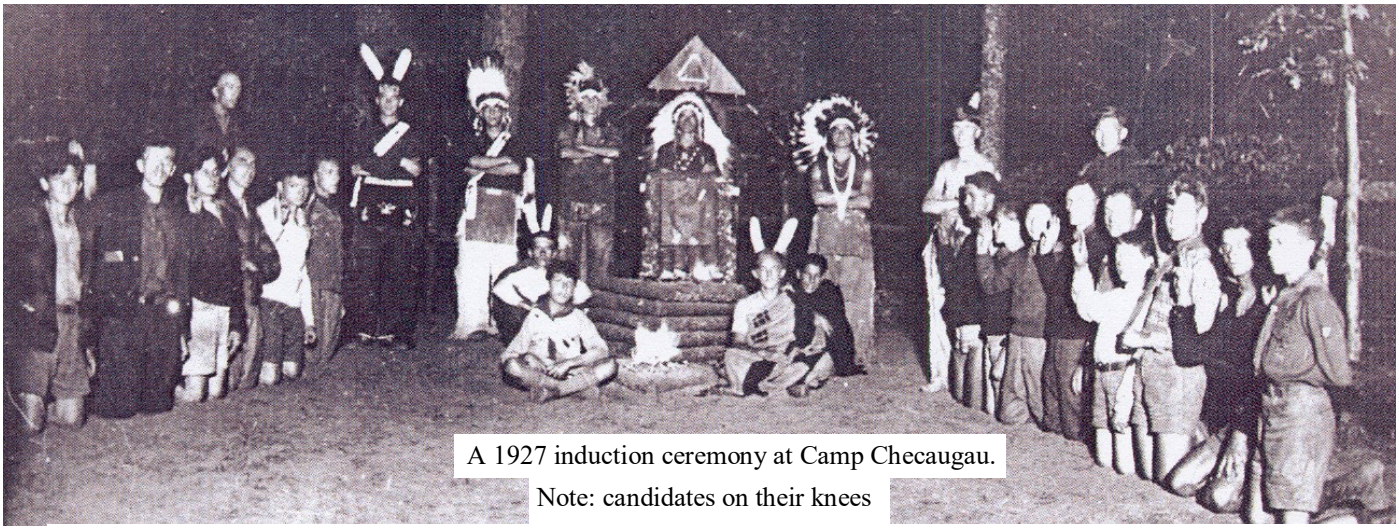
Ron Temple 1961

Takodah Chapter of Owasippe Lodge started in 1931-32. Emerson James the second Director of Camp Belnap was the first African American Vigil in 1936. Many councils had troops of African American scouts, but I know of no other lodge that had African American arrow-men or a Vigil as early as Owasippe. Twenty eight years after the founding of a chapter for African American scouts, one of their own would be elected Chief of Owasippe Lodge and two years later, Ron Temple was selected as the National Chief of the Order of the Arrow. Who could have guessed in 1932 that a member of Takodah Chapter would one day not only be Chief of Owasippe Lodge but also National Chief.

Takodah arrow-men in 1933

Takodah Chapter was formed in 1931-32. Perry Lint replaced Goodman in 1931 as Chicago Scout Executive. Mason Fields had been the District Executive for the Douglas Division and was replaced by Emerson James, I have puzzled why the chapter wasn't formed in 1926 when the Douglas Division moved to Owasippe. Some have suggested that Belnap may have had OA earlier than 1931-32, but that dues may not have been collected. I reject that suggestion because African American scouts in the late 1920's were from middle class families. The idea that they couldn't "afford" dues is stereotypical of a later era.

The exclusion of membership in private or fraternal groups is well documented. It's a testament to Chicago Scouting that in the city, no one was excluded. Admittedly, some things were done differently, separate but equal, etc. but boys of all nationalities, religions, class and creed were welcome in Scouting and the Order of the Arrow in Chicago.



A 1927 induction ceremony at Camp Checaugau.
Note: candidates on their knees

It Happens at Camp In the early years almost all OA activities happened at camp. Elections were held at summer camp and induction ceremonies took place at summer camp. The modern method of elections at troop meetings with inductions at camp, chapter or lodge functions started about 1950. The 1931 Owasippe Handbook outlines a position of "Summer Camp Chief" which was an individual who ran the lodge if the Lodge Chief was not on camp staff. Although, it was generally expected that individuals standing for lodge or chapter office would work on camp staff. The Owasippe Handbook outlines the responsibilities of the chapter in the individual camps. Each chapter must have a representative to greet new members. There was a specific time after the Ordeal for chapter representatives to welcome and explain chapter operations to new members. With many boys elected away from their home troop, it was important to have someone on camp staff from their community to welcome them.

It's difficult for modern arrow-men to understand how heavily involved the OA was in camp life. The 1931 Owasippe Lodge Handbook has suggestions for OA promotion or activities for seven of the fourteen days the average camper would spend in camp. Camp periods were usually two weeks. **Monday** night, at the campfire a ritual symbolizing the purpose of the Order is performed. **Tuesday**
Afternoon, the OA is discussed at a camp leaders meeting. **Tuesday** evening, a meeting for members is held. **Sunday afternoon**, Second Degree members meeting; discussion on the 1st degree members in camp and a discussion is held regarding their election to the 2nd degree. **Monday** noon, OA application blanks are given to camp leaders, **Wednesday** afternoon, elections. **Wednesday** evening, the 1st degree overnight is held. **Thursday** afternoon, arrow-men in camp decide whether candidates have met the ordeal without flinching. **Thursday** evening, induction ceremony and the Arrow feed.
Friday morning, meeting of newly elected 1st degree members for instruction purposes.

With this type of OA activity throughout the camp weeks, one can understand the need for a Summer Camp Chief. The OA would have a prominent place in the hearts and minds of campers as a result of

When we speak of Chicago Council OA elections and ceremonies we generally think of Camp Owasippe. But, all Owasippe Lodge traditions were observed at Camp Kiwanis and hundreds of arrow-men were inducted at Kiwanis. It is also believed that elections and inductions may have been performed at Camp Doddridge and perhaps even Camp Ft. Dearborn when it was used as a summer camp. (1942-1945)

OWASIPPE SUMMER CAMP · ORDER OF ARROW STAFF
OWASIPPE SUMMER CAMP
ORDER OF ARROW STAFF
OWASIPPE SUMMER CAMP
ORDER OF ARROW CEREMONIAL STAFF

Emblems of Owasippe Summer Camp Staff.

Adults Run It

Until 1957, adults could fully participate in all aspects of the OA. Vote, hold office, perform on ceremony and dance teams, etc. It was recommended that lodge officers should be "young men" but that was generally defined as under thirty one years old. After integration into the BSA in 1948 it was decided that the OA should be a youth run organization and because the OA was run by a committee the decision was not open for discussion by members of the individual lodges.

In the early years the Lodge Chief was often a young adult, usually a camp staff member, occasionally a scouting professional. William Stumpp, Council Scout Executive of the Bronx Council, Lodge #4 was not only the Supreme Chief of the Fire, he was also Lodge Chief from 1920 through 1949. Some of the Unami Chiefs were scouting professionals; Pattison, Nichols, etc. In 1933 a resolution was passed by the Grand Lodge which declared that "except for the Scout Executive and Camp Director, all officers (lodge) should not be over 31 years of age". National Officers (Chief, Vice Chief, Scribe, Treasurer, etc) from 1921 through 1946, with the exception of H. Lloyd Nelson, were adult scouting professionals. Owasippe Lodge Chiefs were usually younger men (in their late 20's) who had worked on summer camp staff, but none were scouting professionals.

In 1957 adults were banned from active participation; voting, holding office, performing ceremonies, etc. Prior to 1957 a high percentage of the dues paying members of Owasippe Lodge were adults. Many were elected as youth and stayed active in their local chapters. The OA was a glue that helped keep individuals interested in Scouting even though active involvement in a troop might have waned. The winter banquet was a time for adult scouters to gather and most of the activities were more adult centered than youth; chapter dances at the Aragon Ballroom, with a live band, etc. Adult leaders could attend OA activities and participate fully in lodge activities. Men who had been Scoutmasters or Commissioners would retire from scouting but retain OA membership. If properly managed these adults could be an excellent resource. Adults became a "problem" after 1948 when it was decided that the OA was to be a youth organization. Lodges petitioned the Executive Committee to keep their adults, but the decision had been made as requested by National BSA. Disallowing adult participation was just another change that the OA had to go through. After 1957, men who had been active for thirty years were told the organization had changed and they could no longer participate. Some old timers continued to show up at chapter and lodge events, but by the early 1960's Owasippe Lodge membership declined. I recall as a chapter officer in 1961-62 trying to figure out what happened to our membership. I had been told that chapter events had been huge affairs yet I never understood as a youth why the adults I had been told used to be so active, didn't participate? I never realized that the entire organization had undergone an amazing change just four years earlier. When the adults left, they took their dues with them.

Adult arrow-men from the Moqua Ritual team, circa 1946
These photos are from the 1948 O A Handbook. O. Ross, J. Mc Clanahan & Vince Pokrak were adults. Owasippe ceremony teams had adults in the key roles from the earliest years.

District Executive & Camp Director, R. L. Van Horn circa 1929 as Meteu. How much more impressive would the ceremony be with a well known, high level scouter involved. Before 1957, men who had memorized the parts as youth might perform on ceremonial teams for years.

The Early Chapters (pre-1954) After the camp lodges were disbanded (1929) the former lodges became chapters of Owasippe Lodge. In the early years there wasn't much change. The OA operated at camp and being chartered to a camp or council didn't make much difference. Instead of being under the jurisdiction of camp operations, the chapters took on a life of their own. The chapters were identified with the six districts of the Chicago Council, but they were outside of district operations. This would be remedied when the chapters were re-organized in 1954. The Council Scout Executive ceded much of his authority as Supreme Chief of the Fire to the individual District Executives. This position was called Chapter Chief of the Fire and would later evolve into that of professional Chapter Advisor. District Executives were usually very involved in OA operations. In most cases they were Camp Directors of the camps used by their districts and involved in all aspects of OA activities. Many of the early Chicago District Executives were recognized with the Vigil. Before the mid 1930's Owasippe Lodge was the only lodge divided by chapter.

Moqua
South Shore

Wakay
North Shore

Garrison
Southwest

Checaugau
Northwest

Fox totem pin for Checaugau is unknown

Blackhawk
West Side

Takodah
Douglas

Moose totem pin for Takodah is unknown

Small pins for civilian wear were the earliest form of chapter identification.

The Owasippe Chapters, pre-1954 were larger and more active than ninety nine percent of the lodges. They were well financed by dues and influential in the working of the districts. The personnel of the district and chapter or lodge and council were intertwined. Paul Price, twenty year treasurer of Garrison Chapter was a longtime District Commissioner of West Side District. Dane Udell received Vigil as a young man in 1930 and this former camp staff member served for years on the Chicago Camping Committee. When things ran smoothly the chapter could be of great benefit to the district or council. The chapters collected yearly dues and some developed large treasuries. Those familiar with district operations know that every event is priced to return a small profit and any funds needed by the district must be raised locally or begged from the council. Garrison Chapter records show that it contributed heavily to camperships and there are examples where OA Chapters helped underwrite the costs of district events and financed improvements at camp. It would not be unusual for some chapters to have several hundred arrow-men at a chapter banquet or fellowship. Reviewing the amount of insignia issued by the chapters you realize their strength and activity levels. Garrison Chapter, as well as others, have an unbroken string of fellowships badges which is a testament to the number of chapter arrow-men who would come to events. Banquets could sometimes be huge events and on occasions the Aragon Ballroom (one of the largest halls in the city) was filled with arrow-men and their wife's/dates dancing to live music.

For more information on the badges of the chapters of Owasippe Lodge see **oaimages.com**

1953 Rules for New Owasippe Chapters

The guidelines for Districts forming OA Chapters were established in a 3/17/1953 memo, as follows:

1. *Minimum of 25 given arrow members– Any District of the Chicago Council should have a minimum of twenty-five members of the Order of the Arrow in order to form a chapter, three officers and twenty two members.*
2. *Formation of a new Chapter- A new District Order of the Arrow Chapter can be set up by a vote of the District Committee which would sponsor the chapter &* ***be responsible for it's operation****.*
3. *Procedural Steps- The District Camping and Activities Committee, after a complete survey of the arrow membership of that District and a careful survey of the probabilities of successful operation of a new Chapter, suggests to the District Committee the establishment of the new Chapter. The District Committee takes final action and after voting it's approval of the new Chapter, forwards a simple written acknowledgement of the action to the Chief of Owasippe Lodge requesting assistance in the formation of the Chapter.*

There are an additional six procedural steps outlined in this memo which I have not reproduced. It must be emphasized that this was a significant change in the way the Order of the Arrow operated in Chicago. **After 1954 OA Chapters would be part of District Operations**.

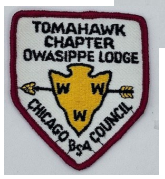
The "problem" of strong and independent chapters that had vexed some scouting professionals since 1927 was finally solved. Smaller chapters, accountability to the District Committee and under the guidance of the District Executive would eliminate "problems". Three years later in 1957 adults would be bared from active membership and the Order of the Arrow in Chicago changed totally.

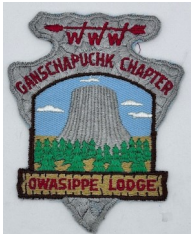
Moqua
Kitmachque
Miami

There is conflicting evidence regarding the exact dates the old chapters were dissolved and the new chapters formed. The new, Kitmachque & Miami Chapters held a joint fellowship with the old Moqua Chapter in 1953, yet Moqua held a spring fellowship in 1954. The "old" Garrison Chapter held fellowships in both the spring and fall of 1954 and Takodah Chapter held a fellowship in 1954.

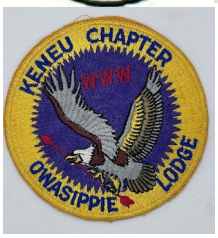
Not all chapters were chartered in 1954, however within a couple of years most Chicago districts would have Chapters. Some would be more active than others and some were inactive although chartered. Chapters were renamed as districts were realigned. In 1972 there were 28 Chapters of which only about half had the same names as those in 1961. In 2005 there were only 6 chapters, none of which had the same names as 1961 nor 1972.

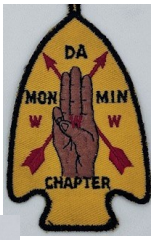
The "new" chapters of Owasippe Lodge (1954-1961)





Allowilek-Stockyards
Ama-Taka-Lincoln Park
Cahokia-Pathfinder
Flaming Feather-Marquette
Ganschapuck-Arrowhead
Hopakan-Frontier
Illiniwek-Midwest
Kahagon-Forest
Kachina-Southwest
Kannani-Austin
Keneu-Indian Boundary
Kitmachque-Lake Shore
Longoma-Calumet (1963)
Lenacha-Pioneer Trails
LuMenennepec-Lakeview
Matoka-South Shore
Meti-Gomez-Tri-Ridge
Miami-Greater Roseland
Mikanishkote-Trailblazer
Mon-Damin-South Central
Na Ju Amochol-Portage
Nimbau-N'Peshawag-Calumet
Onandaga-Iroquois
Orenda-Thunderbird
Tomahawk-South Town
Utney-Cicero
Wiqunquoak-Burr Oak





There is no evidence that the early West Central later changed to Ft Dearborn District ever had a chapter through 1963.

There were twenty six individual stories about the chapters. Twenty six Chiefs, chapter officers and Advisors, with a new group usually elected each year. The new chapters presented the lodge with a challenge. Before 1954 the lodge was generally weak and the chapters were strong. After 1954, with twenty six new Chiefs and chapter officers, the lodge had to become strong and better organized to provide service to the chapters. In addition the Order of the Arrow was undergoing a metamorphous from an organization that allowed full participation by adults to one that would be youth run. (1957) Before 1954 the Chapter Treasurer might be a CPA who might serve for years and managed the substantial sums in the chapter treasuries. After 1957 the Chapter Treasurer would be a youth.

When the new chapters were developed there was no consideration given to geographic area, but if a neighborhood had a strong OA tradition, the new chapters would have a better start than others. Moqua Chapter had always been the strongest and the new Miami Chapter became the most active on the south side. Keneu, in the early years, was the strongest on the north side. Being smaller in size and with adult participation banned, the strength of the chapters was never assured. Chapter Chiefs were usually about seventeen years old and they had to become inactive at age twenty one. A strong-active chief could only influence a chapter for a couple of years. Adults served as Advisors, but the new chapter needed engaged youth leadership and the strength of the chapters ebbed and flowed as experienced officers turned twenty one.

Modern Chapter Insignia

The average arrow-man would never attend a NOAC and only a small percentage would ever attend an area meeting. Insignia was needed for identification at camp or lodge functions. Insignia was developed primarily in the form of badges to be sewn on neckerchiefs and later jackets. When the right breast pocket was approved for OA insignia, some chapters developed chapter flaps, but most chapter insignia was worn on a neckerchief, not on the scout uniform.

The Owasippe Lodge flap was introduced in 1958. Chapter flaps were generally discontinued by 1960.

The Kachina Chapter badge to the left is on a white neckerchief with blue satin edging. Satin edging on the left indicated Ordeal while satin edging on the right indicated Brotherhood. Satin edging on both sides identifies the wearer as a Vigil Honor member.

These "pie shaped" neckerchiefs are examples of many of the chapter neckerchiefs used through the 1970's. These neckerchiefs were usually made in limited quantities often only one loom or approximately 65 neckerchiefs.

Modern Chapter Activities

You can sometimes get an idea of the strength of a chapter by the amount of insignia the chapter issued. Embroidered badges usually required a purchase of about 250-300 badges. Chapters that continually had embroidered badges from spring and fall fellowships offer a clue to their strength. They may not have 250 members in attendance but they had enough attendance so as to sell most of them and be able to order new badges for the next event.

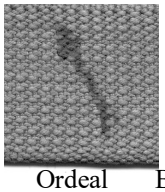
Segments were less expensive and didn't require as much of an investment. Spring and fall segments could be reused for years. If attendance was small in any given year they could be reused next year.

Lodge Insignia

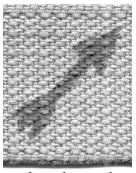
Collectors have searched for an "unknown" piece of Owasippe Lodge insignia from the early years. It's inconceivable to modern arrow-men that the lodge could have existed for over twenty years and sent delegates to numerous national events without issuing patches. But the fact seems to be that no one especially recognized the need for lodge insignia. Chicago arrow members had the Owasippe Honor Camper "O". This was a camp award but what would the average arrow-man need of other insignia. They had the "O" to identify them as Honor Campers, the sash to be worn at arrow functions, the red stencil on their uniform belts and totem pins for civilian wear. There was a greater need for chapter insignia, to identify members at lodge functions.

The emblems of the Owasippe Honor

Year



Ordeal



Brotherhood

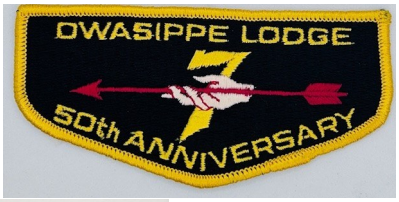
Members of the Order of the Arrow will be indicated by a red arrow pointing in a special direction indicating the degree attained as first of second. (on the belt)

Gold totem pin

By the mid 1940's most lodges started making distinctive lodge emblems, although badges are known to exist from some lodges as early as 1930. The first Owasippe Lodge emblem was an apple green embroidered felt badge available about 1948. In the 1950's a larger four inch round embroidered cloth badge was used.

The right breast pocket flap was approved for OA insignia in 1954 but originally chapters used the pocket flap for chapter identification. Owasippe Lodge didn't develop a pocket flap until 1958.

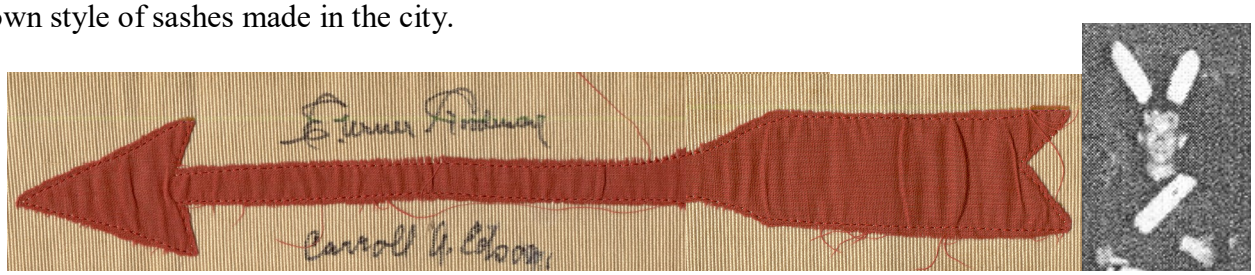
Chicago Council changed it's name in 1962 to Chicago Area Council



The chapters had been using distinctive neckerchiefs for years It wasn't until the mid 1960's that the lodge developed it's first neckerchief.

For those interested in learning more about the badges of Owasippe Lodge an excellent resource is **www.oaimages.com** This web site shows color images of most Owasippe lodge and chapter badges.

Owasippe Sashes Cutting an arrow from a piece of red cloth and sewing it onto a white sash was something that was easily done. From about 1928-1932 sashes were made by Lodge 19 in Schenectady, New York. With over a hundred new members inducted yearly it didn't make sense for Owasippe Lodge to pay shipping charges from Schenectady. Owasippe Lodge developed its own style of sashes made in the city.



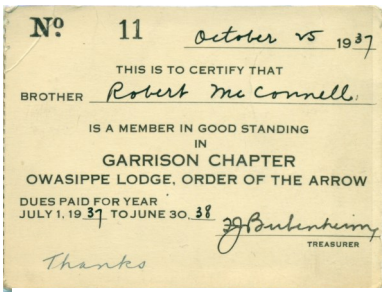
1925-1927 Moqua Lodge-Camp West. A 3" wide sash of ribbon like material with a red cloth arrow. This style of sash is easy to identify in early photos because of its width. .
I have two specimens documented to Camp West circa 1925 and 1927.

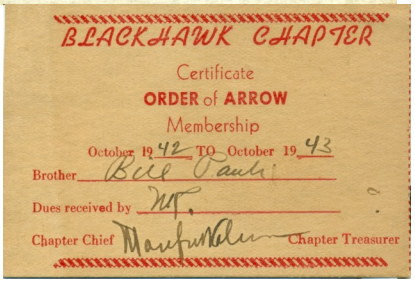
1933-1948 This style of sash can be seen on dozens of individuals in the 1933 Grand Lodge Meeting photo and was used into the late-1940's. (see photos on page 10 and page 30)

After 1948, with full integration of the OA into the BSA and with a supply center in Chicago, the practice of the chapters or lodges making sashes in Chicago ended.

Lodge and Chapter Membership Cards I have read on several occasions that dues stayed in the chapter yet have puzzled why both lodge and chapter membership cards exist. The cards sometimes provide interesting insights into the lodge or chapters.

This 1930 card is the first issued by Owasippe Lodge. Other lodges won't have so many officers. Supreme Chief, Chief of the Fire, Chapter Chief of the Fire and Chief. (lodge) Perhaps the reason the card isn't dated is because Walter Christensen took his Ordeal in 1927 in the old Checaugau Lodge. There is NO WWW on the card. This undated card is from 1930 because George Mozealous is Chief. The number 560 indicates the lodge must have had 560 members.





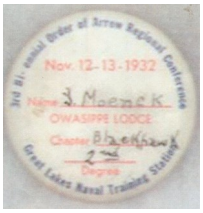
The WWW was not generally used by Owasippe Lodge or its chapters. The Owasippe Lodge 1931 handbook does not include wording, WWW and you can see this from sampling of membership cards, the WWW is not used.

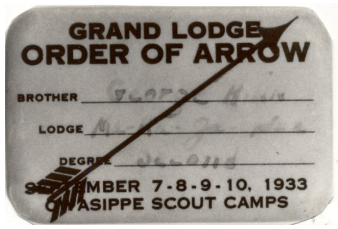
Lodge Activities

The earliest lodge fellowship was in 1936 and it was the first of its kind where a lodge sponsored an activity for its members. At the time this was a controversial idea because care had been taken to assure that the OA did not interfere with other scouting activities. When news of the success reached Grand Lodge Chief, Joseph Brinton, he embraced the idea and the modern OA fellowship was started. After World War II (1946) Owasippe Lodge held an unbroken string of yearly activities through the 1990's.

Regional & National Events

Owasippe arrow-men have been active on the regional and national scene from the earliest days. Carroll Edson attended the earliest Grand Lodge functions through 1931. Al Nichols represented Owasippe at Grand Lodge events throughout the 1930's. Both men were Grand Lodge officers during this time. George Mozealous (Owasippe Chief 1930) was elected National Chief in 1940. Owasippe Lodge hosted the early regional meetings at Camp Reinbolt and Great Lakes Naval Training Station. Although these meetings were regional in nature with arrow-men attending from other lodges, Owasippe arrow-men comprised most of the attendees. Camp Owasippe was the location for the meeting of the Grand Lodge in 1933 and again Owasippe arrow-men comprised over seventy five percent of the attendees. Owasippe Lodge has sent delegations to the modern National Meetings and Area Conferences since 1940.





The Vigil in Owasippe Lodge

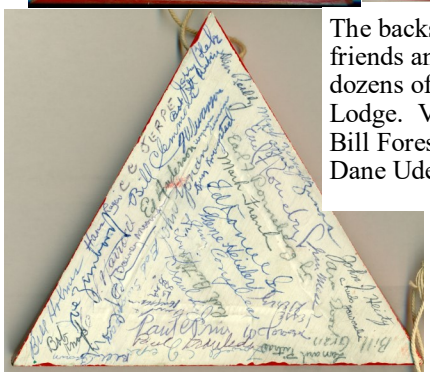
In the early years Owasippe Lodge recognized more Vigils than any other lodge. In 1929 the new Owasippe Lodge recognized its first nine Vigils. Throughout the 1930's & '40's Owasippe generally recognized six to eight Vigils per year. In the 1950's & '60's the lodge recognized twelve to twenty per year. There was a quota of one Vigil for every fifty new arrow-men inducted per year, although the number changed over the years. Owasippe had enough new arrow-men to select as many Vigils as they wished but the number was often kept lower, to preserve the high standards of the Vigil.

The earliest Vigils were
Moqua Lodge-Paul Woelfel 1922, Joseph Silverman-1924.
Wakay Lodge-Walter Gunn 1925 (Director-Camp Dan Beard-founder of the earliest lodges in Texas)
Owasippe Lodge-1929 Alan Carpenter (Director-Camp Blackhawk.), Harry Eby (Director-Camp McDonald), Ernest Even, A.A. Kirk (Director-Camp Dan Beard), Chester Koehler, Jack Krier, Stanley Miller (Director Camp-Checaugau), George Mozealous and Leon Stern.

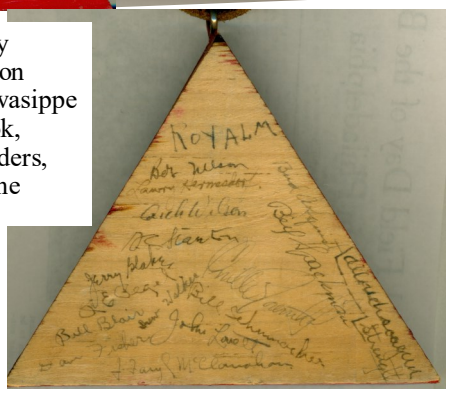
Victor Alm

In 1929 when the new Owasippe Lodge recognized its first Vigils, a unique sash was developed for the occasion. In these early years Vigil sashes were made in small quantities and rather than order sashes from a Philadelphia (Grand Lodge) supplier, sashes of a unique design were made locally. This style of sash, probably from the original quantity ordered in 1929 were used by Chicago area Vigils through 1932.

The Vigil neckpiece is one of the many traditions started in Owasippe Lodge. Starting in the 1930's, Vigil candidates were given a wooden neckpiece usually suspended from a leather necklace. It is believed that a few individuals were responsible for making the neckpieces. A single person made them for several years and was replaced by another who had a slightly different style.



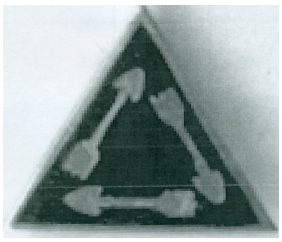
The backs of the neckpieces are usually signed by friends and fellow Vigils. Looking at the names on dozens of neckpieces identifies the legends of Owasippe Lodge. Vic (Roy) Alm, Gerald Blake, John Cook, Bill Forest, Paul Price, Sheridan Nunn, Dick Sanders, Dane Udell and others. These arrow-men were the backbone of Owasippe Lodge and its chapters. They were elected to the Order as young men and continued their membership into old age.



Before 1957 there was no age consideration for Vigil selection. The requirement for Vigil was exceptional service. The average arrow-man was elected to the Order at age sixteen, with a two year wait to be eligible to be **voted into** the Brotherhood. In the 1920's and 30's, Brotherhood candidates were approved by votes cast by Brotherhood and Vigil members present at camp. The candidate had to be at camp when the vote was taken. There was a three year wait before a Brotherhood member could be nominated for Vigil. A active sixteen year old arrow–man would have to wait five years to be eligible for Vigil. A "young" Vigil might be twenty six year old and he would have had to been at camp almost every year. In Owasippe Lodge, exceptional service was usually associated with long tenure. In 1954, as reported in The History of the OA, ninety eight percent of Vigil nominations were for adults. In Owasippe Lodge most Vigils, (pre-1957) were adults.

The photo to the left shows U. Dane Undell, a 1932 Vigil wearing the Owasippe Vigil sash. Brotherhood member George Forest and Allowat Sakima are wearing the regular Owasippe style sashes. Their sashes are over the left shoulder which indicate Brotherhood membership. Ordeal members used the same sash and wore it over the right shoulder. The photo is from 1934

Vigil Recognition Owasippe Lodge recognized more Vigils than any other lodge, including Unami which had a fourteen year head start. In the early 1930's, Owasippe Lodge developed a unique Vigil lapel pin. This early pin is similar to the modern design except that the enamel is black. The Grand Lodge adopted the black pin in 1939 but changed the black to red in 1946.



Owasippe Lodge Vigil weekends were huge events. In the years before adult participation was disallowed, the Vigil weekend would draw one hundred plus Vigils and important Chicago Council officers. The eighty one Vigils shown above in 1959 is still a respectable size gathering. In the photo you can see that most of those in attendance are adults. (over the age of twenty one) As late as 1954, Ninety eight percent of the Vigil petitions were for individuals over age twenty one. In 1955 a fifty percent adult to youth ratio was instituted and more youth arrow-men received the Vigil.

Owasippe Lodge Chiefs & the DSA

Lodge Chief's of Owasippe Lodge

1930-George A. Mozealous (Nat. Chief 1940)
1931-Jerome Leve
1932-Gerald H. Blake
1933-Robert Staab
1934-Mike Greenstein
1935-William B. Forrest
1936-William Gran
1937-Robert Grosscup
1938-James Goreham
1939-Gerald Keeler
1940-Dwain Filkins
1941-Frederick Brems
1942-Drew Walker
1943-George Laws
1944-S.C. Stanto
1945-Daryl McClanahan
1946-Edward Rontaine
1947-Edward Brown
1948-Manfred Kahn
1949-Orville Ross
1950-John Krvavica
1951-Lafayette Morrison
1952-Ronald Patterson
1953-James Swatosh
1954-Wlliam Schwebko
1955-Frank Collins
1956-Frank Collins
1957-Aaron Deer
1958-William Collins
1959-Ron Temple
1960-Ron Temple (National Chief 1961)
1961-Wayne Zunas
1962-John Herity
1963-Fred Kubicei
1964-Tomothy Fass
1965-Roger Maina

Three early Owasippe Lodge Chief's circa 1933

Ron Temple

In a lodge as large as Owasippe there were dozens of opportunities for service. The lodge had a Chief, Vice Chief, Scribe and Treasurer. Each chapter had an individual working on the chapter level in a similar position. In the 1950's with as many as twenty six Chapters, Owasippe Lodge would have twenty seven individuals serving in the capacity of Chief with an equal number serving in the other offices. In addition there were advisors. There was a great need for recognition. This usually took the form of Chief medals, plaques and Past Chapter Chief pins. Although unique special pins are known to exist from the early years.

The Distinguished Service Award The Distinguished Service Award is a recognition issued by the national organization. The following Chicago arrow-men have received the DSA.

Carroll Edson-1940 co-founder
Alfred C. Nichols-1940 for his service in Unami, Owasippe & the Grand Lodge
George Mozealous- 1948 for his service in Owasippe & the Grand Lodge
Gerald Blake-1952 Owasippe Advisor & for helping organize new lodges
Ron Temple-1973 1961 National Chief
Richard Sanders-1975 Owasippe Advisor & member of the National Committee
Sheridan Nunn-1979 Longtime Owasippe Lodge Advisor

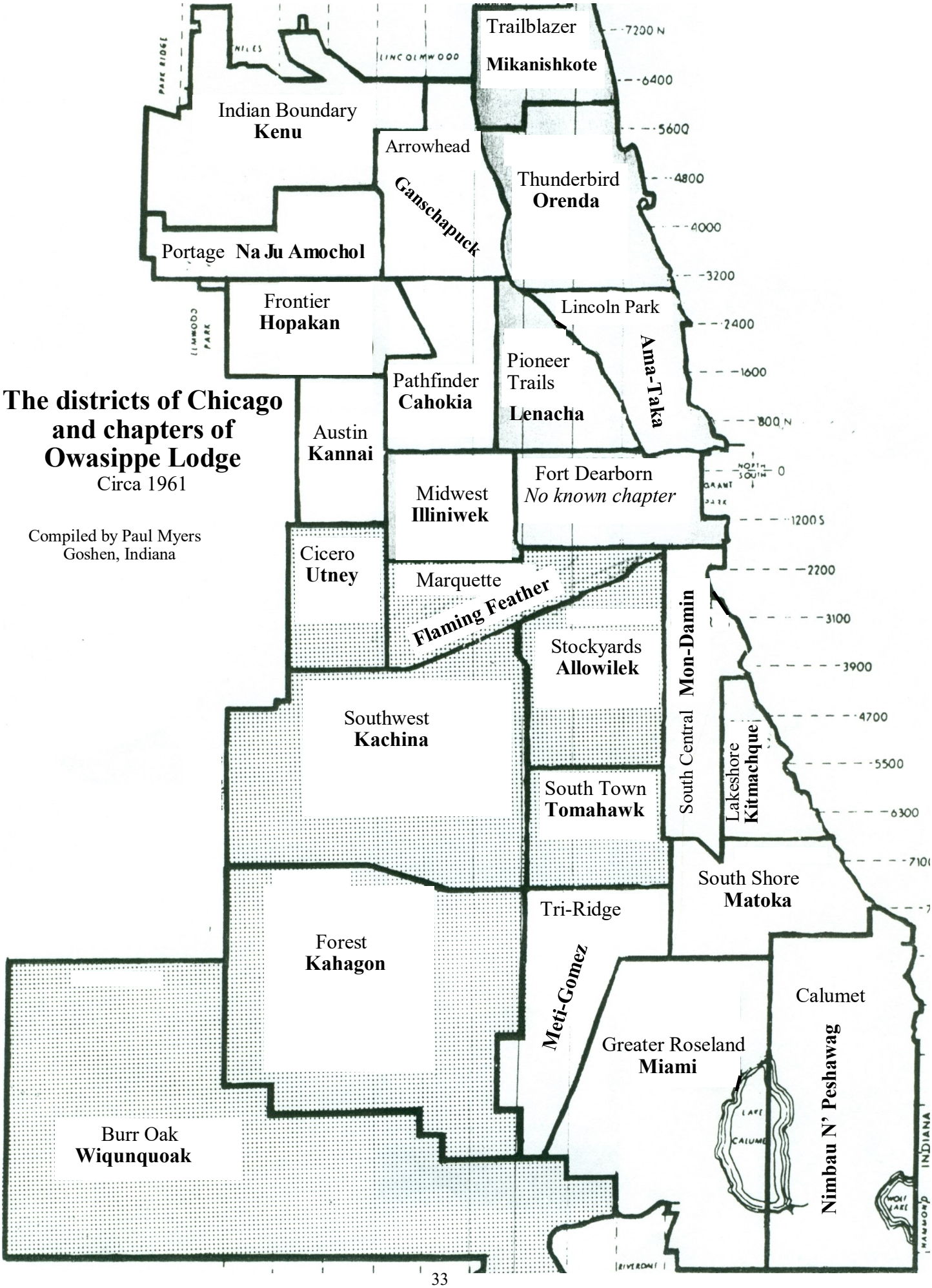
In compiling this list I was surprised how few men from Owasippe have received the DSA in the last sixty years. Lodges in Champaign or Quincy, IL. have had more DSA recipients than Owasippe.

For more information on the DSA, see the w.w.web under Order of the Arrow-Distinguished Service Award.

The districts of Chicago and chapters of Owasippe Lodge

Circa 1961

Compiled by Paul Myers
Goshen, Indiana



After Words

During years of research I have discovered many interesting things about Owasippe Lodge and the Order of the Arrow. But I have failed to convey the most significant aspect of the history of the Order in this publication. It's in plain sign for all to see, but most people fail to recognize it. I first came to the realization by reading and re-reading The History of The Order of the Arrow by Davis. Before 1957, the Order of the Arrow was an organization so different from today. If members from the past could visit us today, they would be surprised that the present day group was using their name.

The fraternal aspect of the group that was so important in the early days is gone. Minutes of Grand Lodge meetings from the late 1930's note that "*Brother Nichols of Owasippe Lodge introduced.*." Arrow-men referred to each other as Brothers. When the OA sought National BSA acceptance, changes occurred. Arrow-men were no longer Brothers, Lodges became Tribes, parts of the ceremony were changed, voting rights were discontinued and ultimately adults were barred.

The WWW/Order of the Arrow was an organization founded and operated by scouting professionals, 1915-1948. (with the exception of H. Lloyd Nelson). Prominent arrow pioneers; Carroll Edson (G.L. Chief 1923), Robroy Price (G.L. Chief 1929-31) and others lost the opportunity to participate in the Grand Lodge when they left the scouting profession. The Grand Lodge was run by scouting professionals and no matter what you had done in the past, if you weren't an active professional, your status in the Grand Lodge was void. This helps explain the gyrations that the organization went through to become approved by the BSA . Gimogash, Kunieh, Swastika, or Mic o Say would never have altered their basic organization to achieve National BSA approval, but to the scouting professionals who ran the OA, national approval became more important than anything else.

Fifty year veteran Scouters know what went on after 1957, but few have the slightest idea of how it was from 1921 to 1957. The easiest way to explain the OA would be to say that it was an adult organization into which young men were inducted, very much like Mic o Say in Kansas City. In Mic o Say adults are active in all aspects of the organization and it can take a lifetime of work and devotion to camp to become a Mic o Say Chief. The Kansas City Tribe boasts 1600 dues paying members. To some degree that's how OA was at Owasippe in the early years; boys were inducted into the OA, the leaders of the Chapter or Lodge were adult; Commissioners, Scoutmasters or Camp Staff members. Chapter and lodge functions were mostly adult centered; banquets and social events like dances. Think of it, is a banquet or a ball something the average sixteen year old scout would be interested in? These were the main activities of the Owasippe Chapters. If the young arrow-man was getting guidance about manhood, these might be activities that he should be interested in. "*this is what men do, your going to be a man, learn what this is*". The very idea is difficult for modern arrow-men to accept. But, how do you explain banquets and dances as activities? Fellowships were another OA activities. Arrow-men would travel to Great Lakes Naval Training Center or to Grand Lodge Meetings in distant states for fellowships, again is this a youth activity? I recall from the 1960's how poor the participation of Owasippe Lodge was at Area meetings. We were the largest lodge in the Area, but only a handful of Chapter Chiefs attended Area meetings. In retrospect, unless you were really "into" the OA, attending a meeting for training wasn't too interesting for the average 17 year old chapter officer. For an adult a trip to meet like minded Scouters might seem like an interesting proposition. Up until the 1970's when adult-youth ratios were instituted at National Meetings, a high percentage of NOAC participants were adults. A 1954 Unami Lodge NOAC photo shows twenty seven delegates, of which six are youth, the rest are adults. When I read that Owasippe Chapters had hundreds of arrow-men at banquets and sent large delegations to national events, I realized that most individuals in attendance were adults. As boys became men they adopted the Order of the Arrow as their fraternal organization. They were not Masons, Elks or Rotarians, they were Arrow-**Men.** In the 1960's as adults were banished, minutes of national records indicate "*the problem of adults taking over lodges is subsiding*", but in the past adults had been active participants. I got a glimpse of what this meant in the Walter Christenson collection, he was inducted into Checaugau Lodge in 1927 and had membership cards until 1954. He had been a member of an organization for twenty seven years, but suddenly could no longer participate.
It can be argued which way is better, but most people today have no idea of the way it was and I found this major difference in the way things operated, fascinating. Is it appropriate to call a fourteen year old Boy Scout who is a member of the Order an arrow-man?

Paul Myers has been researching and writing about Scouting history for over 50 years.

To the left is a 1963 photo of Paul as the Midwest Editor of The Trader.

For Your Information

This pamphlet has no official standing, it is **not** approved, by Owasippe Lodge or the Chicago Area Council, BSA. Everything in it is original research by the author, except for the pages outlining the founding of the WWW, of which credit is given to the original authors.

Much of my earliest research had to be re-worked when documents were located. Asking seventy five year old men for detailed recollections of personal experiences sixty years ago can be interesting antidotal information but in my experience does not constitute historic research. Some of the difficulties I encountered were from previously published information that under knowledgeable scrutiny prove incorrect. I was fascinated by the information I uncovered on Edson. Goodman is universally acknowledged as the founder and yet Edson is only sometimes mentioned as a co-founder. I don't believe anyone has ever intentionally downplayed Edson's role, it's all there to read in the History of the OA. But, in reading and carefully re-reading accounts of the founding his role increased dramatically in my estimation. Edson brought the idea for the group, Treasure Island already had an achievement society. Edson developed the Native American theme, after attending an Ernest Thompson Seaton lecture. Edson promoted the alternate name; Order of the Arrow. Edson promoted youth participation as early as 1922 and nominated the first two youth Vigils. Edson's 1940 DSA presentation credits him with developing the election process and he was the driving force behind expansion in the earliest years. When he left the scouting profession he was no longer able to participate in Grand Lodge functions and he was inactive for almost thirty years. Goodman as National Director of Program molded the new organization and guided it in the growth years, but Edson certainly was a very involved co-founder. Acknowledging Edson's contributions in no way diminishes Goodman's, but somehow in recent years Goodman has taken on a larger than life persona that in my view, diminished Edson.

I've had a magnificent time studying, traveling and writing about Owasippe.
Hail Owasippe

Paul E. Myers, Jr. 59347 Old C.R. 17 Goshen, In 46528 574-875-6486
gimogash@comcast.net

Chapters of the Owasippe Lodge

GARRISON CHAPTER

ONE OF THE PIONEER ORGANIZATIONS IN THE OWASIPPE LODGE, THE GARRISON CHAPTER, WHICH SERVES THE SOUTH WEST DISTRICT, WAS ORGANIZED IN 1921 AT CAMP McDONALD, NOW KNOWN AS CAMP STUART. THE CHAPTER TAKES ITS NAME FROM THE FAMOUS BLOCK-HOUSE AT CAMP STUART.

BLACKHAWK CHAPTER

THIS CHAPTER HAS INDUCTED MANY OUT-STANDING ARROW MEN INTO ITS CHAPTER ROLLS THROUGHOUT ITS HISTORY. IT IS THE CHAPTER FOR THE WEST SIDE DISTRICT. THE BLACKHAWK INDIAN HEAD IS SYMBOLICAL-LY ITS TOTEM.

WAKAY CHAPTER

ONE OF THE OLDEST AND LARGEST CHAPTERS IN THE OWASIPPE LODGE, IT IS THE CHAPTER FOR THE NORTH SHORE DISTRICT. A LARGE AND SUCCESSFUL ORGANIZATION BEFORE THE JOINING OF THE CHAPTERS INTO ONE LODGE, IT WAS ONE OF THE LEADERS IN THE FORMATION OF THE OWASIPPE LODGE.

CHECAGAU CHAPTER

THIS FAMOUS CHAPTER, WHICH REPRESENTS THE NORTH WEST DISTRICT, HAS A RICH TRADITIONAL BACKGROUND, ORGANIZED AT OLD CAMP CHECAGAU ON BLUE LAKE. IT HAS BEEN AN OUTSTANDING CONTRIBUTOR TO THE SUCCESS OF THE OWASIPPE LODGE.

MOQUA CHAPTER

ONE OF THE PIONEER ARROW CHAPTERS IN CHICAGO, MOQUA CHAPTER REPRESENTS THE SOUTH SHORE DISTRICT. NUMBERED IN ITS MEMBERSHIP ROLLS ARE MANY OUTSTANDING SCOUTS AND SCOUTERS IN THE SOUTH SHORE DISTRICT. ITS TOTEM IS THE BEAR.

TAKODAH CHAPTER

Also spelled ***Takoda***

THE NEWEST OF THE OWASIPPE CHAPTERS, IT HAS MADE RAPID STRIDE AND NOW TAKES ITS PLACE AS A FULL GROWN MEMBER OF THE LODGE. ITS MEMBERSHIP IS ELECTED FROM THE DOUGLAS DISTRICT WHICH CAMPS AT CAMP BELNAP.

Editors Note: This information from 1936, is the type of material that causes trouble for researcher. Just 15 years after the founding, one would expect that it is authoritative, but its not. Moqua is said to be a pioneer chapter but it's the original from 1921. Wakay is said to be one of the oldest, and it's old but chartered in 1922, its not the oldest. Whoever developed this in 1936 probably knew that the camp ws the oldest, but the lodge is not. Garrison is said to be from 1921 but it's not. Someone working from this 74 year old document without access to other information could easily draw incorrect conclusions.

By-Laws of the Owasippe Lodge

THE DEMOCRATIC POLICIES ON WHICH OUR ORDER IS FOUNDED ARE SAFE-GUARDED BY THE OWASIPPE BY-LAWS, IN CONFORMANCE WITH THE LIMITATIONS SET BY THE NATIONAL LODGE CON-STITUTION.

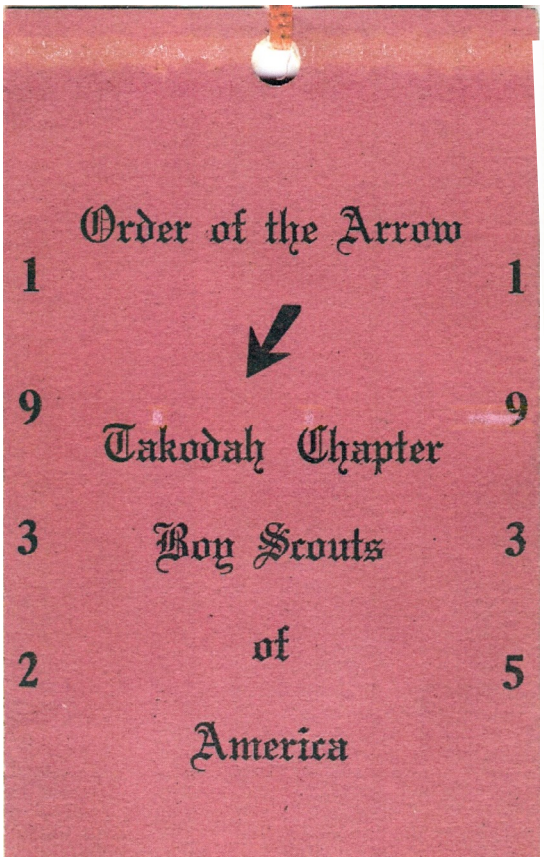
THROUGH THE MEDIUM OF THE BY-LAWS, THE ACTIVITIES OF THE LODGE AND ITS CHAPTERS ARE CONTROLLED AND THE REQUIREMENTS FOR ORDEAL, BROTHERHOOD AND VIGIL HONORS ARE DEVELOPED AND UPHELD.

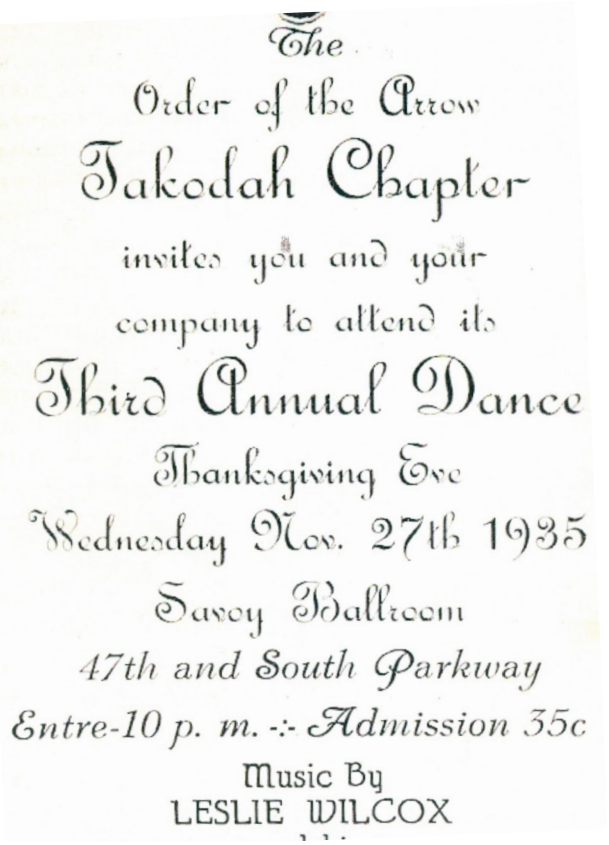
EACH CHAPTER EXISTS THROUGH AUTHORITY OF THE OWASIPPE LODGE. THE CHAPTER MAY ELECT CERTAIN OFFICERS WHO COMPRISE THE EXECUTIVE COMMITTEE OF THE CHAPTER WHICH HANDLES THE AFFAIRS OF THE CHAPTER. THIS COMMITTEE IS CHARGED WITH THE RESPONSIBILITY OF CARRYING ON ITS WORK WITHIN THE LIMITATIONS ASSIGNED BY THE BY-LAWS. THE MEMBERS MUST MAKE THE DECISIONS FOR THE CHAPTERS, ARRANGE MEETINGS, APPOINT COMMITTEES, AND FURTHER THE WELFARE OF THE CHAPTER AND THE ORDER OF THE ARROW.

EACH CHAPTER HAS A CHIEF, SENIOR VICE-CHIEF, JUNIOR VICE-CHIEF, GUARDIAN OF THE TRAIL, DEPUTY GUARDIAN OF THE TRAIL, TREASURER, SECRETARY, METEU, AND THE CHIEF OF THE FIRE WHO IS THE CAMP DIRECTOR.

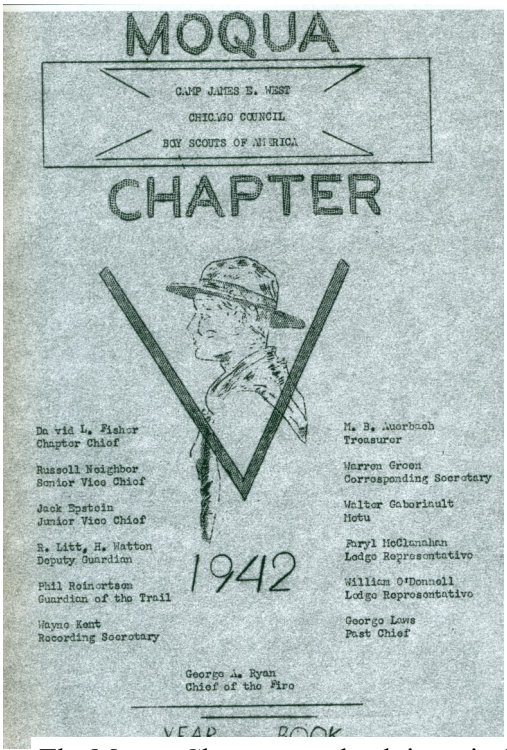
Junior Vice Chief was a young man. I do not know if specifically under 21

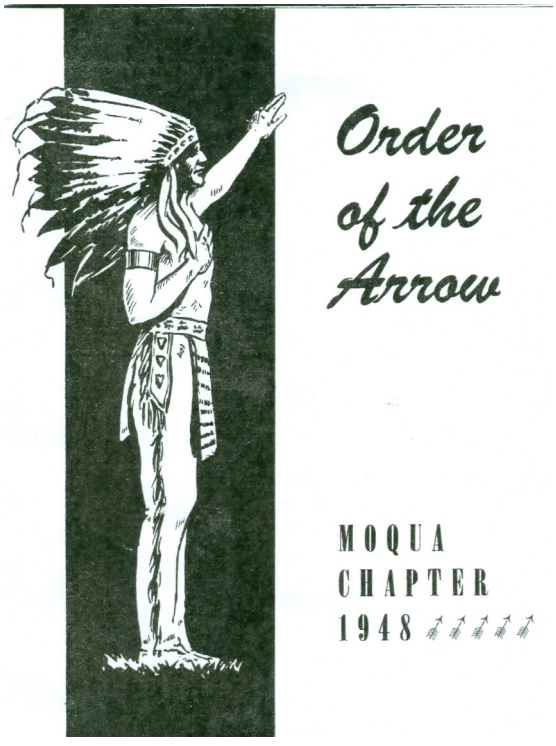
District Executive





When Takodah Chapter was started is somewhat of a mystery. The 7/1931 Owasippe Handbook acknowledges the existence of Takodah but chapter papers, like the dance invitation above use a 1932 date. It had previously been assumed that the chapter formed when the new camp opened (1926), but documents suggest that was not the case. It seems that the chapter was not formed until a new Scout Executive, Perry Lint came to Chicago, 1931. The other camps at Owasippe began OA chapters when the new camps opened, why Camp Belnap did not is unknown.





The Moqua Chapter year book is typical of the type of publications some of the active chapters had. Carroll Edson's recollections of the founding (on the next pages) is contained in the 1942 year book.

You inquire about the early history of the Order.

In 1915 I joined the staff of the Philadelphia Council, the head of the Field Department being E. Urner Goodman, afterwards Scout Executive of Philadelphia, and then of Chicago, and now a department head at the National Office.

Urner was designated as Director, and I as Co-Director of Treasure Island, the Philadelphia Camp. I found they had an award called "Treasure Island Scout", for which an emblem TIS, was presented. The award was based on a point system, similar to a troop contest, so many points for passing tests, identifying nature objects, etc. etc. It seemed to me there should be some recognition of the spirit of Scouting, as the TIS was of the mechanics.

It happened tha t about that time I attended a meeting where Ernest Thompson Seton was the speaker, and he gave a splendid presentation of the values he had found in using an idealization of the Indian, in his work with boys, and it seemed to me that that gave the answer to the problem I had been considering.

I accordingly suggested to Urner that we organize an Indian lodge as our highest camp award, selection to be based on the demonstration of living the Scout Oath and Law. He agreed.

Accordingly, at camp that summer we developed a simple ritual, and initiated approximately 35. That fall we thought we would see if there was sufficient interest to warrant the creation of a permanent organization, no real organization having been set up at camp. Eight of us spent a week end at one of the councils week end camps. It was the most deeply spiritual experience I ever had. There was not an instants doubt as to whether we should organize, to attempt to preserve and pass in the inspiration we all felt. It was only a matter of how to do it. Before we had parted, we had agreed on a number of principles, and committees had been appointed to work out details.

By the summer of 1916 a basic organization had been set up, and essentially the present First Honor, a First Degree, as we then called it, ritual developed, and the lodge functioned actively at camp.

At the end of that season, there was a universal feeling among the members that Urners leadership had been so splendid that they should do something to raise him above the rest.

Goodman's Vigil date is recorded as 8/1915, not 1916

1916 I was running a Sea Scout camp that summer, but at the end of the season ran up to Treasure Island for a few days. A few of us got together, and planned out what is now the Vigil Honor, but which was then called "Second Degree." We developed the essentials of the present ordeal and ritual, and put Urner through it.

There was one joke in connection with that. It was shortly before we entered the war, and the country was very jittery about sabotage, and what we now call "Fifth Column" activities. You probably remember that. We wanted to give Urner an Indian name and decided what we wanted it to mean, but the Lenapi dictionary I had secured was in the city. So one of our members went in to Philly to look up the name we wanted, and telegraph it to us. He did so but the telegraph agent thought it was a German spy code message and refused to accept it. Only with great difficulty could he persuade them to send the telegram.

Shortly after tha t, I went on the National Staff, and shortly after that entered the army. It was while in service, I believe in the fall of 1917, that I spent another week end at one of the outlying camps of the Philadelphia Council, at an Order meeting. While there I received the"Second Degree" initation, we then called it--the present Vigil Honor.

Edson's Vigil date is recorded as 10/1916, not 1917

When I came to Chicago in 1921, and founded Camp James E. West, I also founded Moqua Lodge, having now reluctant permission from the Camp Committee. At the close of the season, we initated Walter Gunn and Jack Rohr, Directors of Dan Beard and Camp Mac Donald, respectively. They then started their lodges in 1922, and Chicago came in in 1933, I believe.

Meanwhile an increasing number of the councils had learned of the success of Unami lodge, and some eight or ten lodges or more had been started, so in the fall of 1921 the first National meeting of the Order was held in Philadelphia, and about three days were spent in working out the basis of the Grand Lodge, and establishing the necessary central coordination. I attended, as representing Moqua, and Urner Goodman and I were very active in guiding the new organization. That was another splendid experience.

Somewhere about this time--I do not remember just what year--it was felt that there was too big a gap between the "First Degree" and the "Second Degree", and the present Brotherhood Honor was interpolated between them, becoming the "Second Degree," and the old Second becoming "Third Degree." Impressionistely, I would say that was about 1918.

Originally, we always called the Order Wimachtendienk, or WWW. But as we spread, and contacted more outsiders, it became more of an embarrassment. The first name was a jam breaker, and the latter was too like IWW, a west coast communist labor organization in great disreputo at the time. Mr. Stephenson was one of the early and strong objectors to the name. So in Chicago we first begun unofficially to refer to it as the Order of the Arrow, a name that was much more readily accepted, and which came gradually to be the generally used name.

Carrol A. Edson

Carroll is signed with only one L ?

Editors Note: A couple of points about Edsons' recollections in 1942, 27 years after the founding. He recalls Goodman receiving Vigil in 1916 and his Vigil taking place in 1917. National records show the dates as 1915 & 1916. On the second page, second paragraph he says Chicago came in in 1933. (I believe) I'm not sure what he is referring to but Blackhawk & Checaugau came into the OA in 1926 and the camp lodges consolidated in 1929, forming Owasippe Lodge. Perhaps he was recalling the 1933 Grand Lodge Meeting. This letter is an important piece of historic evidence, but it seems some of the recollections are faulty. This is the type of thing that has plagued my research and one reason that I don't make any distinction between oral or written recollections. Memories can be faulty and recollections put on paper years later, are just as faulty.

According to this letter; Edson was responsible for the following:

Developing the ideas for an Honors Group to recognize the spirit of scouting.

The Indian theme.

Contributing to the idea of the Second Degree, or what is now the Vigil Honor.

The name Order of the Arrow.

He truly was cofounder, not just a pioneering arrow-man.

1932

3. Character Ideals Sought by the Arrow

(Source: Scoutmasters' Nominating and Electing Sheet).

"A Scout to be selected for candidacy should have stood out over his fellow Scouts in having:

1. Willingly served his fellow Scouts, his patrol, his troop, the camp.
2. Contributed to making this a better camping experience for his troop.
3. Borne his full share of the camp and troop work cheerfully and willingly.
4. Been well liked and respected by his fellow Scouts.
5. Been a real Scout in his actions and in his personal character in his daily camp living.
6. Participated satisfactorily in the activities and advancement program of the camp."

4. First Degree

To be eligible for election to active membership in the Order of the Arrow, a candidate must be a registered member of the Boy Scouts of America. He must have registered for at least one period at one of the Owasippe Scout Camps and must have camped at least seven days of that period.

On the sixth day of each period there will be given to Scoutmasters (Editor's Note: This includes Provisional Camp Scoutmasters) blanks for the nomination of those Scouts who are deemed worthy. An explanation will be given as to the basis on which Scouts merit nomination.

These nomination blanks filled out with the names of those Scouts whom the Scoutleader in charge of the troop deems worthy, shall be returned to the Camp Director. The Scoutleader shall nominate such members as he thinks eligible for election to the Order by reason of their having contributed to the success of the troop's encampment through a proper demonstration of the Scout virtues.

The leader should nominate those Scouts who, in his judgment, are worthy of election to the Order. If, in his judgment none, or a lesser number than the maximum to which his troop is entitled, are deemed worthy of this high honor, he has the privilege of waiving or reducing the selection. But if he nominates any Scouts as worthy, he must nominate at least one more than the maximum (or lesser) number his troop is entitled (or chooses) to elect. He may nominate as many more as he deems worthy.

The Chief of the Fire (Camp Director) will then review the Scoutmaster's nominations together with the key men of his Staff, securing any negative comments relative to any nominees. (Editor's note: See Section 11 - "Rejection of Candidates prior to Election").

On the afternoon of the seventh day, the Scouts of the troop vote upon their own candidates, those Scouts who are and those who are not Arrow being privileged to vote in their own troop (provisional or home troop).

This election will be conducted in the respective troop camps by a representative of the Lodge who shall supervise the election and conduct it in this way:

The troop will cast a written secret ballot on the approved nominations, each Scout voting for the number of candidates which the troop is entitled or selects to elect. The nominee or nominees receiving the highest vote shall be declared elected to candidacy in the Lodge. The notification of their election shall be by the calling out ceremony of the respective camp chapter on the evening of the seventh day. Before admission to the Lodge, each candidate must satisfactorily

"ORDER OF THE ARROW"

Recognizing the value of focusing attention of the Scouts at Camp to "Scouthood" not as a set of abstract ideals, but rather as a living in a Scoutlike manner, the Order of the Arrow is used to call attention to a limited number of Scouts as a personal recognition for their being what they are, but also to focus attention of all Scouts to the actual objective of the whole Scout camping program ... the living up to the Scout ideals.

THE ORDER OF THE ARROW is a national fraternity of Honor Campers of the Boy Scouts of America. There are more than sixty local lodges, with thousands of members.

THE ORDER OF THE ARROW has as its objective the banding together in a common brotherhood those Scouts who are most truly living up to the Scout ideals, and to crystallize their Scout habit of helpfulness into a life purpose of leadership in unselfish service to others.

THE ORDER OF THE ARROW is National in its scope, but entirely local in its application. It is administered by its local group of members with officers they select. The National Grand Lodge is the federation of the local lodges.

Our lodge in camp is known as the OWASIPPE LODGE, ORDER OF THE ARROW. It is composed of the following chapters:

Blackhawk Chapter	West Side Scouts
Checaugau Chapter	Northwest Scouts
Garrison Chapter	Southwest Scouts
Moqua Chapter	South Shore Scouts
Wakay Chapter	North Shore Scouts
Ta-Ko-Dah Chapter	Douglas Division Scouts

Scouts will become members of the Chapter of their district.

Membership in the ORDER OF THE ARROW is based on high exemplification of Scout ideals, with emphasis on leadership and service rather than on personal accomplishment or popularity. The ORDER OF THE ARROW is considered the highest honor a Boy Scout Camper can attain at the Owasippe Scout Camps.

On the second Tuesday of each period there will be given to Scoutmasters (this includes Provisional Camp Scoutmasters), blanks for the nomination of those Scouts who are deemed worthy. An explanation will be given as to the basis on which Scouts merit nomination. These nomination blanks, filled out with the names of those Scouts whom the Scoutleader in charge of the troop deems worthy, shall be returned to the Camp Director. The Scoutleader shall nominate such members as he thinks eligible for election to the Order by reason of their having contributed to the success of the troop's encampment through a proper demonstration of the Scout virtues.

There is an upper limit as to the number of nominees per troop, which will be explained, along with the method of election, at an early leader's meeting in camp.

1938 Camp leaders manual

Forward

It's a problem in historic research when the researcher brings preconceived notions to the project. That's what happened to me with this booklet about Owasippe Lodge. I know how things are done today, and from experience as a youth, I know how things were done forty years ago. How the OA operates today isn't too different than 40 years ago, thus it's tempting to assume that what went on earlier, say 1952, is about the same as it was in 1962. As a person who has been active in the OA for so long, I came to the project with the story framed in my mind. Fortunately, I came across historic documents that gave me a clue to how very different the OA was in the earlier years. I found a 1927 photo of candidates taking the Ordeal ceremony on their knees, (that's not how we did it in 1962.) I read in a 1920's Campers Manual that the Camp Director selected the candidates. I later read in a 1939 Camp Manual that the Scoutmaster chose the candidates (again, that's not how we did it in 1962.) In a Lodge 4 booklet I read where the Council Scout Executive was the Lodge Chief from 1921 to 1948 (I had never heard of such a thing.) I began to realize that my experience as a two term Chapter Chief and chapter officer would provide me no background. My 40 years of active involvement would not give me any clues into how things operated before 1962. Only by researching, reading and re-reading historic records have I been able to piece together what went on before. I was actively involved in all aspects of Owasippe Lodge, but I didn't have any idea of things that had happened just ten years earlier. For my research I needed written documents that would provide insight into how things were done. Fortunately, I was able to access some incredible documents and overcome preconceived notions. I came to realize that the way it is, isn't the way it was and I was surprised by many of the things I discovered. In the early years, Chicago scouts often attended camp by districts, without home troop leadership. OA candidates were elected only at summer camp. In the earliest year, Owasippe arrow-men were selected from Honor Campers by the Camp Director and Camp Staff. In later years, candidates were nominated by the Scoutmaster in camp and the Camp Director reviewed the nominations. Boys attended camp in provisional units and were nominated by the Scoutmasters of the provisional troops and elected by boys in the units. The election process was much different than today. Adults participated in all aspects of the lodge, holding office and performing on ceremonial teams. Adults had full voting rights and there was no distinction between youth or adult membership. Scouting professionals founded and ran the OA though 1948. They were heavily involved in local and Grand Lodge operations. Scouting professionals served as lodge officers and officers of the Grand Lodge before 1948 were scouting professionals. There were petty jealousies and rivalries between individuals and lodges.

As a result of studying this topic for several years, I have learned enough to identify mistake or misinformation published by others. The historic record contains numerous inaccuracies that can only be identified after studying all aspects of OA history.

This booklet has been ten years in editing. It took so long because I was continually finding written documents that contradicted information I had received earlier. Asking old timers what they remember about the old days is not historic research. Some researchers place credence in recollections if they are put in writing by the individual. Carroll Edson's recollections of the OA, in the back of this booklet, are a fascinating example. Edson states several well known facts incorrectly in his written recollections. Recollections either oral or in writing must be checked against the historic record and if you can't find the historic record, all you have are recollections.

I have thoroughly enjoyed the project and hope that you will learn something that you didn't know about Owasippe Lodge.

Paul E. Myers, Jr.
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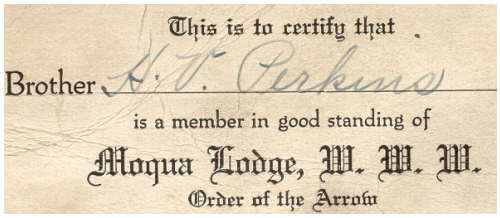
OWASIPPE the Lodge The Early Years

1921-1961

How the WWW came to Chicago and became **The Order of the Arrow**



Carroll Edson, Co-Founder of the WWW
Founder of Moqua Lodge at Camp West in 1921
2nd Vigil Honor National Chief 1923

Camp West 1921 Camp Beard 1922 Camp McDonald 1922 Camp Blackhawk

The original chapters of Owasippe Lodge were named for the five camp lodges pre-1929

By **Paul E. Myers, Jr.**
Goshen, Indiana

Addendum August 2025

For years I have puzzled why Owassippe Lodge didn't issue some sort of OA Lodge patch. Owasippe was one of the largest and most active OA lodges in the country. It sent large delegations to all of the early Grand Lodge Meetings, yet there was no Lodge insignia until 1948.

Lodge 1and 2 had lodge badges as early as 1929. Other lodges had stand alone insignia (badges or chenille's) in the 1930's. By the 1940's many lodges had developed badges yet Owasippe didn't, again until 1948.

The original chapters had badges as early as the 1940's. In the early years the chapters were strong. Generally speaking the lodge was weak. The chapters collected dues, the lodge (what little need there was for funding) came from the Council Camping Committee budget. In 1948 the districts were reorganized and many of the new chapters were weak and some although chartered were not operational. The lodge became dominant with the chapters weakened.

One of the considerations seems to be that Owasippe Lodge just didn't see the need for special lodge insignia. We had the OA sash, various Chapter and later Lodge pins, and the Owasippe CAMP Honor camper emblem. Every Arrow-man was a Camp Owasippe Honor Camper.

It has long been my belief that Owasippe Lodge used the Owasippe CAMP Honor Camper emblem as a LODGE patch. After searching for literally 50 years for some kind of documentation, I have finally found at least a "clue".

This is an Owasippe honor camper emblem attached to a piece of what appears to be imitation suede. There is nothing extraordinary about attaching the badge to a piece of cloth, but the wording Owasippe is interesting.

If worn as an Honor Camper emblem, the word Owasippe would be unnecessary, everyone would know what the Honor Camper emblem was.

If worn at some regional or National Conference, the wording Owasippe would be needed to identify the badge and individual wearing it.

We just need a photograph of this item being worn at an OA function for documentation.